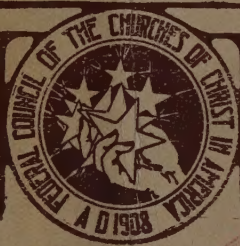


BI-MONTHLY ISSUE FOR OCTOBER-NOVEMBER, 1922

FEDERAL COUNCIL BULLETIN

Vol. 5 No. 6



October-Nov., 1922



IS IT NOTHING TO US?

“Are we to pour millions without end into the saving of orphans and refugees in the Near East while we do practically nothing as a nation to prevent the making of orphans and refugees faster than a generous people can save them?”

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**



Is It Nothing to Us?

IN Mr. Harding's letter to the Chairmen of Near East Relief and the American Red Cross endorsing the appeal for relief funds for the Smyrna refugees he concluded with these words:

"No appeal of real need from whatever part of the world has ever been made in vain to America."

But what about America today as represented by her national government?

Are we to pour millions without end into the saving of orphans and refugees in the Near East while we do practically nothing as a nation to prevent the making of orphans and refugees faster than a generous people can save them?

We are not suggesting any resort to war. As Dr. Barton has said, responding to the unwarranted criticism that the churches are urging war: "We are not trying to stampede the Government into war; we are trying to stampede it into peace." We are trying to secure a just and righteous settlement so that future war can be averted. Who really doubts that by the positive and unequivocal use of America's prestige and economic power it might be possible for us to have direct and well-nigh conclusive influence in securing the protection of the oppressed minorities?

If Great Britain and France and America should say together, clearly and unambiguously, "All massacres must cease; permanent protection must be given to the Armenian people," that voice could hardly be disobeyed. But we cannot say this by holding smugly aloof and implying that it is none of our affairs. We can say it only by joining with those nations in conference in such a way as to give effective expression to the concern of America for a settlement that will ensure justice and permanent peace.

New Way in Evangelism

ALTOGETHER too little known and appreciated is the work of the Federal Council of the Churches in the field of evangelism. Quietly but steadily there has been developing a powerful type of united pastoral evangelism.

Let Bishop Nicholson of Chicago tell what happened there. His recent words, quoted from memory, are as follows: "We have learned beyond question the value of a united approach. A year ago the pastors of Chicago came together at the invitation of the Federation of Churches, and, in conference with Dr. Goodell of the Federal Council and the representatives of the denominational committees on evangelism, planned together for a simultaneous evangelistic program beginning in the fall and continuing till Easter. The genius of the movement was that all the pastors were to concentrate at the same time upon the same thing (now on family religion, now on Bible study, now on ingathering), so as to make no longer a fragmentary but a combined impact upon the city. We set as our goal 30,000 new members of the churches. Many outside said it had never been done and couldn't be done. But when we came to check up, we found a record of 37,000."

Why could the churches of Chicago do together in evangelism what they could not do separately?

Because by carrying on their task together they were able to capture the imagination of the city as none of them could do alone. Because the combined effort was able to secure for the whole movement a publicity that no single church could secure. Because by doing the same thing at the same time an atmosphere was created throughout the city that made it easier to speak about religion to one's neighbor. Because the concerted effort meant a new sense of spiritual power in each participating church.

For "one man shall chase a thousand, but two shall put—not two thousand but ten thousand to flight."

S. M. C.

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A Journal of Religious Co-operation and Inter-Church Activities

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Expressing the Christian Conscience in Near East Crisis

NOTHING which the Federal Council has done in recent months has been the subject of so much favorable comment as its prompt and vigorous action when face to face with the crisis in the Near East.

The letter which has been sent to 100,000 Protestant Churches in the country, dealing both with the international problem and with the question of relief, is printed on another page. Nearly a thousand replies to this letter have already been received, telling what churches in every part of the country are doing to arouse and create public opinion on our nation's responsibility.

On November 8 an all day conference of representatives of the religious and charitable organizations interested in the Near East was called by the Federal Council, to consider policies and to reach, so far as possible, agreement as to plans for future work. The findings, presented to Secretary Hughes by Dr. Finley, Bishop Brent and Dr. Stanley White, are as follows:

"WHEREAS Secretary Hughes has definitely stated in his recent address at Boston, when referring to the situation in the Near East, that this Government has pledged itself to see that the international obligations of the United States shall be met and that there shall be no confiscation or repudiation of America's rights, and

"WHEREAS we believe that even more important than property rights are human rights, involving other people than ourselves and laying upon us inescapable moral obligation,

"THEREFORE BE IT RESOLVED

"(1) That we respectfully assure the President that we welcome the statements of Secretary Hughes in regard to this Government's intention to stand for

"(a) The freedom of the Straits;

"(b) The protection of religious minorities in the Near East;

"(c) The protection of American property rights and the lives of American citizens;

"(d) The freedom to carry on religious and educational work.

"We believe these things can be more surely accomplished by the appointment of accredited delegates at Lausanne clothed with more power than mere observers, and we believe this can be done without entangling America in European political affairs.

"We also hope that America may have among her representatives at the Lausanne Conference someone from this country who is intimately acquainted with the humanitarian interests of the Near East, and who is so closely in touch with present-day public opinion in America that he can voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over \$120,000,000. In making this request we believe that we are expressing the sentiment of approximately 50,000,000 members of the Christian Churches of all faiths in America.

"(2) That we make definite request of the

Administration at Washington to open the way for appropriate Congressional action at the earliest moment, so to modify the immigration laws as to permit for a short time the entrance of more than the present quota of persons from those countries from which the stricken people of the Near East are now fleeing; it being understood that the requisite evidence shall be given that they will not become public charges.

"(3) That we make an earnest plea that this Government use its powerful influence to secure for the Armenian people a protected National Home, so that the stricken people may not find in Soviet Russia their only friend, and that America may enter into its present opportunity of expressing again its historic interest in oppressed peoples of other lands."

MASS MEETINGS TO AROUSE PUBLIC OPINION

On Sunday, September 24, only a few days after the tragedy of Smyrna, the Federal Council held a great mass meeting at the Cathedral of St. John the Divine, in Synod Hall, to voice the Christian sentiment of the country in behalf of the American government's assuming its share of responsibility for the prevention of further massacre. The crowd was so great that the police had to close the doors, and an outdoor overflow meeting was held on the cathedral grounds.

The speakers were Dr. Robert E. Speer, Rev. Harry Emerson Fosdick and Rev. James L. Barton. The presiding officer was Dr. John H. Finley, chairman of the Federal Council's Commission on International Justice and Good Will, and editor of *The New York Times*. The keynote of all the addresses was that the United States must assume at once its share of moral responsibility for securing protection of the minorities in the Near East.

Dr. Speer, in announcing the purpose of the meeting, said:

"We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our government to take sides on disputed political issues. But we are here to declare our conviction that religious minorities are entitled to protection to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves."

Dr. Fosdick, urging that steps be taken to prevent further atrocities, declared:

"History bears out the fact that the Turks are not a people who ought to be entrusted with the unregulated governance of Christian groups."

Dr. Barton elicited prolonged applause when he asserted:

"America is on trial today no less than Turkey. A clear declaration by our government of the moral conviction of the American people is immediately called for."

APPEAL TO WASHINGTON

The following resolutions were unanimously adopted and forwarded to Washington:

"The tragedy of Smyrna has astounded the world, and shocked the sensibilities of all peoples of all creeds and religions. We, therefore, voicing, as we believe, the strong conviction of the philanthropic and loyal people of America, make the following appeal:

"First—That an immediate and generous response be made to the need for food and clothing for the hundreds of thousands of absolutely destitute refugees whose chief hope is in America, and that the Near East Relief be requested to use its organization for this purpose.

"Second—That we entreat the United States Government, the Allies, the League of Nations and especially France, which has entered into treaty relations with the Kemalist government, that measures be taken at once to prevent future atrocities and afford an adequate guaranty and protection to the minority populations left under the rule of the Turk.

"Third—That, because of the wide interests of America in the right settlement of these questions, the United States be represented in the forthcoming conference on Near Eastern affairs."

A cablegram was forwarded to the secretary of the League of Nations, at Geneva, "congratulating it for its stand in behalf of protection of minorities and the establishment of an Armenian national home." A cablegram to Monsieur Poincaré, the French Prime Minister, appealed to France to take the lead in affording protection to minorities.

OTHER MASS MEETINGS AND APPEALS

Similar mass meetings have been held in Chicago, Philadelphia, Boston, Seattle, Louisville

and many other centers in several cases directly stimulated by the Federal Council. Telegrams went to Washington from churches and church federations all over the country.

On October 11 a luncheon was arranged jointly by the Federal Council and Near East Relief to hear messages from Bishop Cannon, who arrived from Constantinople on that day, Dr. Henry A. Atkinson and Ex-Ambassador Henry Morgenthau. Nearly one hundred of the leading Christian ministers and church officers in New York were present.

UNITED PRAYER AND INTERCESSION

A call to united prayer and intercession was also issued by the Federal Council, reading in part as follows:

"Let us pray for the thousands who are suffering or are in hourly peril of their lives. Let us remember especially that some of them are representatives of the original churches of our Christian faith, of which we read in the Book of Revelation.

"Let us pray for all who are responsible for the massacre or violence that a merciful spirit may come to them and that they may cease from all injustice, persecution and aggression.

"Let us pray for our own nation that it may be willing to accept its moral responsibility of helping to save a defenseless people.

"Let us pray for our government and the governments of Europe that they may be given wisdom and courage to deal with the present crisis in such a united way that their combined moral influence may be able to stay further bloodshed and secure a righteous peace."

APPEAL FOR RELIEF

On September 22, at the invitation of the Council, representatives of many organizations interested in the Near East met to consider what steps should be taken to deal with the emergency. The questions both of the political situation and of relief were considered. One of the practical outcomes was the decision that some central committee for relief, to coordinate the efforts of Near East Relief, and other agencies concerned with relief should be appointed. On September 25 a conference convened by the Council set up a coordinating committee composed of representatives of the Near East Relief, the Federal Council of the Churches, the International Committee of the Y. M. C. A., the National Board of the Y. W. C. A., the Near East colleges, the American Board of Commissioners for Foreign Missions, and the

Presbyterian Board of Foreign Missions. As a result of its discussions, and at its suggestion, the national citizens committee under the chairmanship of Hon. Will Hays was subsequently appointed by President Harding. This committee has been especially responsible for a full understanding between the American Red Cross and Near East Relief so as to prevent duplication of effort.



SPEAKERS AT NEAR EAST MASS MEETING
DR. FINLEY, DR. SPEER, DR. BARTON, DR. FOSDICK, DR. MCCOMAS

CONTACTS WITH EASTERN CHURCHES

In response to a cable from the President of the Council, expressing the sympathy of the American Churches, Meletios, Ecumenical Patriarch at Constantinople, cabled Dr. Speer:

"Your cablegram assuages our sorrow over the destruction of Christians in Asia, which I foretold to you when we met in April. There is coming the turn of Christians in Constantinople and Thrace. This danger might have been prevented if your country had decided to share the responsibilities of protecting the Christians. The work is not beyond the powers of your organization. Neither is it new to the ideals of the American people."

A later cable from the Patriarch read:

"Deeply grateful for energies of your organization in favor of deliverance of Christians of Asia Minor and Thrace. Intervention of United States constitutes at present sole hope."

Annual Meeting of Executive Committee

INDIANAPOLIS is the place, and December 13, 14, 15, the date, of the annual meeting of the Executive Committee of the Federal Council. Sessions will be in the First Baptist Church. The Severin is hotel headquarters.

The meeting will be convened by Chairman F. W. Burnham at 2:15 o'clock on Wednesday afternoon, December 13. At the opening session, in addition to the reports of the national office, the Washington office and the Western office, there will be a brief address by Fred B. Smith on "The Call of the Present Hour for Fuller Cooperation Among the Churches," and a survey of the year by Dr. Speer.

The Wednesday evening session, devoted to the theme "Evangelism as the Primary Business of the Church," will be open to the public and will include addresses by President J. Ross Stevenson, of Princeton Theological Seminary on "The Unchanging Spiritual Basis of the Church" and by President Ozora Stearns Davis, of the Chicago Theological School, on "Interpreting the Gospel to the Modern Man."

Thursday morning, December 14, will be given to a discussion of two questions: cooperation among the churches in the local community, and the relation of the churches to the prohibition of the liquor traffic. In the afternoon, Christian education will be the chief theme, with a brief address by Dr. Hugh Magill, General Secretary of the new Sunday School Council of Religious Education, and a discussion on the way in which a more adequate educational program can be secured.

Another public meeting is scheduled for Thursday evening, when Rev. E. F. Tittle, Pastor of the First Methodist Episcopal Church, Evanston, Ill., is to speak on "The Function of the Church in Modern Society."

On Friday, the chief theme is the cooperation of the churches in securing better relations between the white and Negro races. Among the speakers will be Rev. W. G. Parks, President of the National Baptist Convention, Rev. R. H. Singleton, of Atlanta, one of the leading pastors of the A. M. E. Church, and Rev. W. W. Alexander, Secretary of the Commission on Inter-racial Cooperation. Friday afternoon's session will center around the cooperation of the American Churches with the Churches of Europe. Bishop James Cannon, Jr., will discuss "The Responsibility of American Protestantism towards Europe." Rev. John Sheridan Zelig will describe the present situation in Russia, as seen by him during

his recent work there as representative of the Federal Council in carrying on relief. Mr. Charles V. Vickrey will discuss the crisis in the Near East.

Of outstanding interest will be the final session Friday evening on the theme "The Church and World Unity." Addresses will be made by Dr. Robert E. Speer on "The Contribution of Foreign Missions to World Unity," and Right Rev. Charles H. Brent on "The Responsibility of the Church in Securing Christian International Relations."

Other parts of the program and other speakers will be announced shortly.

Ample provision is to be made for participation in all discussions by all the members of the Committee.

NOTABLE REUNION OF TWO EVANGELICAL CHURCHES

October 14, 1922, is a new historic date in the history of "The Evangelical Church," the body now created by the merger of the United Evangelical Church and the Evangelical Association. The gatherings of the two bodies were held in Detroit.

Two streams, separated thirty-one years ago, although flowing previously in one channel for nearly two centuries, have thus been happily reunited.

Bishop S. C. Breyfogel had the honor of presiding at the session at which the merger was consummated.

How significant were the words read at the service when the union was consummated:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For He is our peace, who hath made both one and hath broken down the middle wall of partition."

A Great Employer Speaks on Industrial Justice

THE attention of the Research Department of the Commission on the Church and Social Service was called recently to the existence of serious conditions in certain coal mining districts in Pennsylvania where the strike is still in progress. In this section, which had formerly been non-union, the miners quite generally joined the strike. Since, however, they had no union organization, the settlement arrived at in August between bituminous operators and the United Mine Workers did not cover the districts in question. Somerset County in particular has been the scene of sharp conflict. It was learned that some of the coal companies had taken a very aggressive stand against unionization and had evicted miners and their families from their homes, even, in some cases, where there had been no defaulting in the payment of rent.

It was known that Mr. John D. Rockefeller, Jr., was a stockholder in one of the companies in question. The Secretary of the Research Department therefore brought to Mr. Rockefeller's attention the representations that had been made concerning the distressing conditions in Somerset County, and asked if he would care to make a statement of his personal attitude. He raised the question whether Mr. Rockefeller might not, through his personal influence, be able to correct the policy of the company with which he is connected.

Mr. Rockefeller replied at once and at some length, giving permission that the communication be made public. He said in part:

"In this special case of Somerset County, Pennsylvania, I have not hesitated to accept my personal responsibility or to record my own position. This I have done directly and through competent representatives. I believe that the underlying grievances of the miners in this district are well founded, and I have urged with all the sincerity and vigor at my command that the present labor policy of the operators, which seems to me to be both unwise and unjust, be radically altered.

"It is my understanding that the operators in the Somerset County coal mines have hitherto denied their employes all voice and share in determining their working conditions, and any adequate machinery for the uncovering and adjustment of grievances. The day has passed when such a position can justly be

maintained by any employer, or group of employers, in a country like ours. I have long advocated, and never more earnestly than now, a labor policy which concedes to the employes in every industrial unit what I believe to be a fundamental right, namely, the right to representation in the determination of those matters which affect their own interests."

This proceeding on the part of Mr. Rockefeller is, on its face, unusual and courageous. The fact has been heralded all over the country that Mr. Rockefeller has refused to be a party to practices which he considered "both unwise and unjust."

TOWARD MORE EFFECTIVE WORK FOR DELINQUENTS

A possible survey of the work of the church with delinquents in prisons, jails, juvenile courts and other corrective institutions is being considered by representatives of the Commission on the Church and Social Service, meeting jointly with representatives of the National Catholic Welfare Council, the Hebrew Synagogues and the Joint Committee on Social and Religious Surveys, under the auspices of the National Committee on Prisons and Prison Labor. This is part of a general plan to bring the religious forces of the United States more effectively into cooperation with the efforts for the prevention of delinquency and the redemption of delinquents.

At the recent Congress of the American Prison Association, Detroit, October 12-18, Dr. Worth M. Tippy was present as the representative of the Federal Council. He spoke at a mass meeting on Sunday afternoon, presided at the sessions of the Committee on Community Agencies and Delinquency, and held a conference with the chaplains of state prisons and reformatories.

Dr. Tippy also spent two weeks in Detroit in the early part of September in an effort to reach a group of laymen in the city in behalf of the program and of the finances of the Federal Council. A luncheon in honor of Dr. Speer, Dr. Willett and Dr. Tippy was given at the Detroit Athletic Club by seven of the leading ministers. Dr. Speer and Dr. Tippy addressed the Presbyterian Synod of Michigan on September 11th on "The Christian Ideal in Industry."

Playing the Good Samaritan in Russia

By REV. JOHN SHERIDAN ZELIE,

Special Representative in Russia of the Federal Council of the Churches

IN a stately room in a great residence in Moscow, the American Relief Administration has established what is known as the "Representatives' Room." The representatives are those who act under the A. R. A. (as the American Relief Administration is everywhere called) for the religious and philanthropic organizations who under its auspices carry on a work of mercy for special constituencies in Russia. The National Lutheran Welfare Council holds one desk, the Jewish Relief another, the Mennonites, the Y. M. C. A., the Y. W. C. A., the Baptist Relief, and the National Catholic Welfare Council, the others. On July 1st another table was moved in and the Federal Council of the Churches took the seat to which it had been entitled from the start, though hitherto carrying on its operations through the general staff of the A. R. A.

There is something telepathic about Russia. Within about a day everybody knows who you are and what you came for. My own mission, as representative of the churches acting unitedly through the Federal Council, in addition to general participation in relief in all kinds of cases, was to carry relief to the major body of Christians in Russia who were in distress and for whom little had hitherto been done. There was certainly no "axe to grind" in this errand, no political purpose to be served, no ecclesiastical plan for union between these evangelical Churches of America and this ancient and fascinating Christianity of the East, now so disrupted and distressed. There was no design of any kind except to feed the hungry and when the work was done I came away without having even "talked politics" or having interfered in any way with their affairs. The Churches which I represented were not even in communion with this great body which embraces most of the believers of Russia, and did not expect or ask to be. But they were in destitution, we were in prosperity, and it seemed the Christian thing to send out of our fulness a token of good will toward them in their need. As one of the most experienced and sagacious philanthropic workers in Russia said to me, "The people you want to help are the worst off and most neglected of all classes in Russia."

All day long in the Representatives' Room one sees a ceaseless stream of famine victims with their appeals. It is nothing less than mysterious how, if you have any help to give, people get wind of it and come. In one city of Russia, and I could never tell how it happened to this day, though I came unheralded,

within six hours everybody seemed to know that this added relief was available. What was more, they could scarcely believe their ears. As one woman said: "I thought we were forgotten of the whole world and that nobody would ever take thought of us. Since you came on this errand I have felt all the time as if I were walking in a dream, just to think that way over the other side of the world Christian people want to help us."

It was such an exhilaration to be giving this help that one did not think much about being thanked for it and I was quite overwhelmed when on returning from an errand, I was told that the two poor women outside, with shawls over their heads, had been waiting an hour for me. "What for?" I asked. "They are sisters of one of the great convents who for years have given every kind of aid and service and they have come to offer you the Oriental tribute of 'bread and salt' as an expression of their gratitude for helping out their old and sick and infirm." Nothing in Russia ever touched me more deeply—and there was plenty to touch one. In they came, bringing the bread and salt and with it an address which said:

"We are full of profound thanks for the love and compassion expressed to us in our exclusive, surely never existing before, grave situation. And now taking advantage of your visits we feel our duty to express by this letter our sincere feelings of our hearts and to ask you to give our kindest greetings to the far American land. In glory of God, and in holy remembrance of your visits we request you kindly to accept these Saint pictures of the first men and leaders of piety in Russia. At the same

time following the old Russian habit, as sign of answer of our hearts, we request you, our most highly esteemed Representative of the American Church, to accept this bread and keep this towel made by hands of nuns to serve you as remembrance of our communion in our Lord Jesus Christ."

All Christendom could not show a finer or more impressive personality than one of the great figures among the Russian Christians whose destitute people I offered to help. When he began to state their needs I saw at once that he was over-modest and thought he might go too far; yet it had not been long since he had been forced to go and humbly ask one food package for himself. He was evidently trying to suggest to me only an irreducible minimum. And that in a region where not so long before people had been dying on the streets with hunger. Afterward his companion said to me: "When you came we had begun to feel that we just had nothing to look forward to and we could see no help ahead. You cannot think what it means to us." Then came a stately message of thanks to the American Churches for their remembrance, thanks not only for food but for the sympathy and moral support that mean just as much in this day when all the clergy are under great mental as well as physical strain.

When I went on another occasion to one of the clergy and offered help I was puzzled by his silence and calmness. There was no sign of joy over it. Perhaps I had not offered enough? But I understood soon afterward when my companion said, "You must give that poor man time. He is so confused at the offer of such undreamed of help that he cannot get used to it and does not know what to say or how to act." "We have felt as if we were walking on air these last days at our house," said another old and destitute "religious" who had lost everything by a disaster and could not conceive how a food package had ever come to him. "In fear of her boldness," says another petition, "she presented her first application mentioning only those who were really on the verge of starvation, but there are many more who are in sore need of help. There are women whose whole life was one of devotion and service but now are old and helpless with no comfort in the present, nor hope of anything better in the future." They were all helped through the standard food parcel, consisting of 50 pounds of flour, 25 pounds of rice, 10 pounds of sugar,

10 pounds of fats, 20 cans of milk and three pounds of tea.

The surprise of the people never quite disappeared, surprise that Christian Churches with whom they were quite out of touch should be the senders of this relief. No man ever had a greater privilege than I had, as the messenger of American churches, in carrying that surprise to these people.

One day in Petrograd I was asked to go in and see for a moment the 126 Russian women who were directresses of the Child Feeding work in that city. These women went every day from their homes in distant parts of the city to work for hours and over-hours in these kitchens. For themselves they received nothing. As I heard of their work I could not sit there and do nothing. So I just interpreted the commission entrusted to me by the Federal Council of the Churches in my own way and said to myself, in the words which college presidents used to employ in granting diplomas,—*"Pro auctoritate mihi commissa"*—"By virtue of authority in me vested by the Federal Council every one of those women is going to have a food package this winter." And they had it. This company was about the equivalent, as nearly as anything could be, of the groups of religious and philanthropic women who in our own towns and cities at home are at the centre of our most merciful undertakings. They vibrated with excitement when I rose to tell them just exactly who they were that had sent the gifts. "Knowledge that others in far-off America, separated from us by thousands of miles continually think of us, makes our stormy path less difficult. Life feels less hard and less ugly. We feel we are not alone and have more courage for our work"—they said afterward when they presented their response.

How I would like to make up a complete Anthology of all these varied gratitudes, often so quaintly expressed. All of them will soon be in the Federal Council's hands. But here is another, mortifyingly flattering to me, but I give it. I had sent to a translator of one of the great European classics a food parcel and one day there came a copy of the translation of the great work, and on its cover: "To the Most Christian Mr. Zelig from a hungry Translator of ———."

Probably the reader is by this time longing for some touch about those golden domes, those gorgeous sanctuaries, that music of unearthly beauty, those long adorations. And probably

also the names and localities and the setting to go with all this story. I feel the thrill of the stately places where some of these interviews took place. I too felt as if I were in a dream, it seemed too wonderful to be true. No one could deny himself more delight than I am doing in withholding the concrete details but having heartened those dear people I am not going to be the means of disheartening them now. To give names or places to the public during the present state of feeling in Russia toward the Church, would be uncalled for and unwise. But how I wish I could give some thumb-nail sketches of the personalities from the highest to the lowest whom this relief brought into view!

It was hard to believe that anything private or personal could ever be allowed to intrude upon the rich mysterious atmosphere of "the Divine Liturgy" but one of the Russian priests wrote me: "Your sojourn here was like a dream, and on Sunday, the day of your departure, when I went to church and saw there the happy faces and heard many thanks all referring to your activity here, it seemed to me that I was really too happy and our sorrows are nothing when compared with the great love they attracted from our brothers in Christ. Dear Father Zelig, how I thank you." Of course I waived all remark when they chose for me the titles they felt most at home with. They understood perfectly what I was, simply a Protestant clergyman on a mission of love from Protestant churches.

Perhaps churchmen could not be further apart than the helpers and the helped in this expedition but somehow I never felt it, never thought of it, never had any reason to do so. And one reason was, I think, that the prevailing Christianity of Russia does not have it always in its mind to proselytize and to make you submit to it. It does not always have that dream at the back of its mind. It is content that there should be other forms of Christianity than its own. The American Churches, which through the Federal Council made possible this service to the Christians of another land with whom there was no ecclesiastical tie, have done something unique among all efforts at relief. The heart of that great Russian Christianity has been touched and relieved by their friendship.

THE PASSING OF A GREAT CHRISTIAN

In the passing of William Austin Smith, editor of *The Churchman*, not only the Protestant Episcopal Communion but the whole Church of Christ has suffered an overwhelming loss. None can feel this more deeply than those who are in close touch with the Federal Council. He believed in it deeply and supported it loyally. Many a time both in print and in personal conversation had he voiced admiration both for the spirit of fellowship among the Churches, which the Council expressed, and for its efforts to apply the Gospel to the great social issues of our day. One of the last products of his pen was an editorial urging the Episcopal Church to enter into closer relations with the other Churches through the Federal Council.

A mystic in his personal life, radiating the consciousness of an Unseen Presence, he was at the same time a flaming prophet of the meaning of the Gospel for our social life. In him the "gospel for the individual" and the "social gospel" found a fusion that made him a modern saint.

Frail in health, he battled all his life against a deep-seated disease that would have crushed a less ardent spirit. Catholic in his sympathies, he cared most for those who needed most his help. Unshakable in his convictions, he was fearless in expressing them even at the risk of personal unpopularity. Charming, almost suave, in personality, he was uncompromising toward any wrong or injustice.

War especially he saw as the foe of the Christian Gospel. He burned against it with intense passion. He denounced it as sin. However noble might be the motives of the men who went to war, he knew that war itself, as a method of settling international affairs, was utterly unchristian. He was convinced that it is only human shortsightedness and folly and lack of faith which prevents us from building up that communal life among the nations which would make it possible to settle their disputes by legal and judicial procedures such as each nation employs within its own realm.

May his voice against war still echo through the Church and spur us to greater efforts in the cause which with him had become a consuming passion.

S. M. C.

Expanding Work for International Goodwill

RIGHT REV. CHARLES H. BRENT, Bishop of Western New York, has been appointed Vice-Chairman of the Federal Council's Commission on International Justice and Goodwill. Bishop Brent's intense interest in Christian internationalism, and his commanding place in the life not only of his own communion but the whole Church of Christ, make his connection with the Council in a place of leadership a subject of great satisfaction to all its friends. No one in America has been a more powerful prophet of the need for a new kind of international life.

NEW ASSOCIATES IN INTERNATIONAL WORK

During Dr. Gulick's absence in the Orient, where he is undertaking to develop closer contacts with China and Korea, the Commission on International Justice and Goodwill has the service of Rev. George R. Montgomery and Donald Winston, as Associate Secretaries. Dr. Montgomery is especially conversant with the Near East, where he has resided for years and to whose problems he has given all his time and energy since the war. Mr. Winston returned to this country last Spring after about a year in the Far East studying the international situation, and since that time has been giving special attention to work with foreign students in this country in the Cosmopolitan Clubs.

NEW PLANS

At the meeting of the Committee of Direction on October 20, a special committee on Relations with Mexico, under the Chairmanship of Dr. Henry Goddard Leach, was appointed. Its special purpose is to help develop a better understanding of our neighbor on the South and a spirit of greater goodwill toward her.

Another step that may prove to be of far-reaching consequence was the proposal for a summer conference on International Affairs from the standpoint of Christianity, somewhat after the analogy of the Williamstown Institute of Politics, only approached directly from the platform of Christian teaching.

A call is to be made for the observance of Christmas Sunday as a special Peace Sunday. This is in accordance with plans being matured by the World Alliance for International Friendship through the Churches for a similar observance of the same day in churches all over the world.

"THE CHRISTIAN CRUSADE FOR A WARLESS WORLD"

The volume on "The Christian Crusade for a Warless World," issued by direction of the



RT. REV. CHARLES H. BRENT
Head of the Overseas Chaplains Forces during the War

Commission on International Justice and Goodwill last September is meeting with a chorus of grateful tributes as to its value and timeliness. The following are typical:

"Let me congratulate you on so practical and workable a book as 'The Christian Crusade for a Warless World.' Finely fitted for study, sane and judiciously poised, facing the difficulties and showing the way out."

—William Elliot Griffis.

"I have read with intense interest and cordial agreement 'The Christian Crusade for a Warless World,' in which Dr. Gulick has put in his own crisp words the views of the Federal

Council's Commission on International Justice and Goodwill. This is the best book yet on peace. The Federal Council is making the best campaign for peace and should be generously supported as the best agency to lead the crusade to victory."—Rev. Wilbur F. Crafts.

"The Christian Crusade for a Warless World' is a superb piece of work. I have 'boomed' the book in my addresses and have had copies on sale. It is a real boon to have something so practical, so Christian and so up-to-date."—Lucia Ames Mead.

DR. GULICK OBSERVES JAPAN AFTER SEVEN YEARS' ABSENCE

A letter from Miyazaki, Japan, under date of October 8, from Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, records his warm reception on arriving in his old home. He has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the Premier, the Minister of Foreign Affairs, Viscount Shibusawa, and Dr. Soyeda, discussing with them present tendencies in

Japanese life and in American-Japanese relations. With the leading Japanese Christians Dr. Gulick has also had many conferences.

Of especial interest is his account, reported to him by the most responsible observers, "of the bewildering effects on the Japanese delegates to the Washington Conference of Secretary Hughes' 'bolt from the blue,' and especially of the opening prayer — which two episodes convinced them that they were in the presence of Christian America. This last was told in a private meeting by one of the younger men who said he came home a Christian because of what he saw and heard while in America."

Japan, according to Dr. Gulick, is carrying out both the letter and the spirit of the Washington agreements.

When Dr. Gulick spoke of the fact that he was to spend several months in China he was asked to give frankly, on his return, his impressions of Chinese-Japanese relations. "Several (of the Japanese leaders) said with much emphasis that they well knew that matters are not all right; that they are trying to correct mistakes; and that they especially desire to have suggestions that would help them."

The Episcopal Church and the Federal Council

ONE of the most discussed topics at the recent triennial convention of the Protestant Episcopal Church, at Portland, Ore., was its relation to the Federal Council. The House of Bishops, on the motion of Rt. Rev. Charles H. Brent, by the generous vote of 57 to 31, voted to become a full constituent member of the Council. He declared, as quoted in the Southern Churchman, "that our entrance into the Federal Council was of almost vital urgency if our professions of concern for closer Christian fellowship were to be taken seriously. He showed that entrance into the Federal Council could compromise no principle for which this Church stands, but that it would be a pledge of our desire to enter into effective cooperation with other Christians in those practical efforts which help build up the Kingdom of God; and that if we did not dare to take this step in the way of fellowship, it would be appallingly difficult to convince the Christian world that our ideals of unity meant anything closer than visions in the clouds."

In the House of Deputies the matter did not come up till very late in the convention when

debate had to be limited to a single hour and when the attendance had dwindled. In the vote on concurrence with the House of Bishops a roll call by dioceses was called for. The result showed a majority of the clergy voting for membership in the Council; the vote among the lay delegates showed a majority of three quarters of a vote in favor of joining, but the rules of the Convention provided that a majority of a whole vote was necessary. So the vote to become a full constituent body in the Council was lost by one quarter of a vote!

We quote from the Southern Churchman: "It was a fine chance lost. But there is encouragement in the fact that the House of Bishops, where the matter was debated without hurry and with a full attendance, voted for real fellowship by almost a two-to-one majority; that the clergy also voted for it, and that there is every likelihood that, with a real understanding, the few laity who were left in the Convention on September 22nd would have voted for it, and that the great body of them will do so in 1925."

"Getting Together" Conference

By FRED B. SMITH, *Chairman, Commission on Councils of Churches*

ABOUT two hundred delegates assembled in Washington, D. C., October 17th and 18th, in a Conference which, those who participated are agreed, carried more of significance than any similar gathering in many months. They represented not only all the greater societies directly related to the Christian Churches engaged in Community Service, but also many of the organizations conducting philanthropic and welfare movements in the cities and towns throughout the entire nation. A total of twenty-eight such National Societies were officially represented.

The central theme, the absorbing purpose, and the persistent objective was a *common united program by all, for the good of all the men and boys, women and girls of the country and the world.*

The fact most frequently commented upon at the close, was that throughout the entire conference not one address or comment was heard which manifested any peculiar anxiety for the prerogatives of any special organization or scheme. Maximum anxiety for the cause of good in the world, minimum for the methods seemed to be the dominating spirit.

Among the outstanding features the reception tendered by President Harding at the White House naturally took first place. The delegates were heartened by the President's unqualified declaration that in his judgment the Eighteenth Amendment had come to stay and that he did not believe the American people would ever return to the old order. His further assurance that the law would be enforced made an equally favorable impression upon all. In the remarks made by the President upon World Affairs and America's relation to them many doubtless could have wished for a more concrete statement of the methods to be pursued, but all rejoiced in the sentiment expressed, that America had a World responsibility and must find an acceptable method by which it could be fulfilled.

Great interest was also aroused in the unanimity of the entire gathering upon essential phases of the "*Christian Message*" which the organizations could unite in advocating. Platform utterances were heard with enthusiasm and profit from Rev. James Freeman of Washington, Professor E. C. Lindeman and Rev. Nehemiah Boynton of New York, Bishop James Cannon, Jr., of Virginia, Bishop Francis McConnell of Pennsylvania, Rev. M. Ashby Jones of Atlanta, and Dr. Hugh S. Magill of Washington. The summary of these addresses brought to the Conference and its participat-

ing organizations five great ideals as a part of their common Christian responsibility.

First—A firm belief that the full participation of America in international affairs is indispensable to the permanent peace of the world and that this can only be accomplished when the United States accepts her complete responsibility as a participant in some kind of "*Community of Nations*."

Second—A profound conviction that all of these organizations are responsible for the preservation and integrity of the Eighteenth Amendment and the prohibition legislation as well as for safeguarding the sanctity of all law and essential morality.

Third—A renewed realization that the Christian method must be applied to the growing perils of social, and industrial, and racial strife. Speakers upon these topics were markedly free from incriminating any section or group with full blame for the present misunderstandings, but all voiced the sense of danger and called for a new determined effort to carry Christian principles into this realm.

Fourth—A more thorough acceptance of religious education as the primary method for meeting the "problems" of human life everywhere. The new "International Sunday School Council for Religious Education" challenged special thought, not because it is more unique or perfect than others, but because it represents so intensely the ideals common to all.

Fifth—A more complete acceptance of the principle of cooperation as the imperative demand, in the hope of success for the common cause in the future. Dr. Freeman, in the opening address, declared, "We have literally reached the hour when unless we hang together we will hang separately." This thought per-

vaded everything from the first session till the Committee upon "Summary and Report" had submitted its final recommendations.

"We can never accomplish the whole task except as we work together." "We will never produce the right kind of Christianity except in unity of effort." "Any society which attempts to make out a community program without conferring with the others engaged in similar tasks is unworthy to be called Christian." "The worst sectarianism in the world is the kind found in so-called interdenominational organization that pursues a policy of isolation." Statements of this type revealed the heart of the meeting.

A few salient recommendations were adopted. Among these one to which was given complete support was referred to the Commission on Councils of Churches of the Federal Council of Churches, viz: *That some method be discovered by which the various Churches and Christian organizations of every city, town and village in the country may be led to hold annually a setting up conference for the purpose of planning unitedly their community efforts and for mutual understanding and fellowship.* Attention was directed to the fact that there are

thousands of communities where no organized cooperation exists and an outworn, unrelated sectarianism still prevails.

The Committee on Summary also urged that annually small groups of representatives of the organizations which met in Washington should be assembled to continue the work of further developing the ideals of solidarity in planning and functioning. One of the Executive Officers of one of the societies said, "I believe if we will hold a Conference of this character for five years we will never afterward be willing to omit it and will be amazed to think we ever lived without one."

Doubtless, for the immediate present, the greatest value is in the fact that these representatives have gone back to their tasks fully committed to doctrine and principle of united planning in all the realm of Christian effort. They will each be advocates of the ideal, as well as administrators of those elements which are now at hand in the zone of cooperation. Simply told, the Conference was proof that these movements are in accord with the great earnest of the Christian Church for unity as the only hope of Christianizing all life everywhere.

Important Conference on European Protestantism

THE denominations constituting the Federal Council of Churches have been invited to appoint representatives to a conference on European Protestantism, to be held in New York, on November 17th, under the auspices of the Commission on Relations with Religious Bodies in Europe. The chairman of the Commission, Bishop James Cannon, Jr., will preside.

At a similar conference held on November 3d of last year, the Commission on Relations with Religious Bodies in Europe was requested to arrange for a conference to be held in Europe to consider the problems now faced by the Protestant Churches over there. As a result, the Bethesda Conference of August, 1922, (reported in the last issue of the BULLETIN) was convened in Copenhagen, comprising representatives from most of the Protestant Churches of Europe. It is to consider the work and recommendations of that gathering, the first of its kind in European ecclesiastical history, that the present conference is being called.

One of the principal items of the program will be the consideration of the amount of cooperation which American Protestantism as a whole can give to European Protestantism, now coming to a united expression in the new Central Bureau set up by the Bethesda Conference. The fact that the Protestant Churches of Europe and the Protestant Churches of America are thus for the first time brought collectively into contact with each other, in itself marks a new stage in the development of international church relationships.

In order to enlarge still further the representative character of the Conference on November 17th, the Canadian Churches have been invited to send representatives.

A number of foreign guests will be present at the conference, either in an official capacity or as guests. Among them, it is hoped, will be Dr. J. H. Rushbrooke, of England, a member of the Executive Committee of the Bethesda Conference which took the initial steps in the organization of the Central Bureau, and Bishop Gorazd Pavlik, of Czecho-Slovakia.

The Moral Side of Our Present World Position

By REV. E. Y. MULLINS, *President of the Southern Baptist Convention*

IT is my desire to appeal to the Christian conscience. I would like to reach every Christian conscience in America. There is no partisan politics in my message. I spent six months traveling in every part of Europe in 1920. I have just returned from another shorter trip. My recent journey has greatly deepened my convictions.

Three statements I wish to make at the very beginning. The first is that the American nation has evaded its moral responsibility since the World War. The second is that American Christians, who are familiar with ideals of right and truth, have evaded their moral responsibility by their policy of silence, of lukewarmness and drifting in one of the greatest crises in the history of the world. The third statement is that the great temptation and the great sin of America as a nation is presumption. We imagine we are safe, immune from the general perils of the world across the seas, that our constitution is an inspired document, and that we are the favorites of heaven. We are living in a fool's paradise in our vain delusion that we can live a separate life.

There are two practical suggestions I wish to make. The first is that the American government ought to take an active part in the settlement of the great European problems. This implies nothing as to the method. Personally, I am for the League of Nations, because some agency or instrumentality is necessary, and this is already in existence, and in a way functioning. But if some other way can be found, well and good. The second practical suggestion is that American Christians should make their influence felt to this end. We Christians are citizens. We must not attempt any encroachment of the church upon the state. But we should sound the clear note of duty. We should do our best to arouse the American conscience.

My reasons for the preceding statements are as follows:

First, we are morally bound to complete what we began. We did not start the World War, but we went in and agreed to help. Then we drew back at a crucial moment. Suppose a surgeon agrees to help another surgeon in a dangerous operation, and suppose in the midst of the operation, on professional or technical

grounds, he should suddenly desert the case and let the patient bleed to death. The verdict of rightminded people would be that such a surgeon was a moral reprobate and unworthy of confidence.

We are making the impression upon the world that we do not care for others. We drew back from our great task at the very crisis of the world's affairs. . . .

LITTLE JACK HORNER

My second reason is that responsibility and opportunity go together. We are seeking to exploit the world commercially. Our papers are publishing long lists of business houses in China, Japan, India, Africa, France, Germany, South America, everywhere, and pointing out how American merchants must seize the opportunity of the new world unity to advance American trade. And yet there are Americans who are unwilling to assume any responsibility for keeping the world's peace. In trade we want to be a cosmopolitan, a citizen of the world. In politics and national life, we want to be a "little Jack Horner, who sat in his corner eating a Christmas pie. He put in his thumb and pulled out a plum and said what a great boy am I." In trade we say "be bold and daring, take every chance." In moral responsibility we are saying "play safe." Take no chances. We forget that

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die."

I am wondering today what the recording angel in heaven is writing in the books of God concerning our present behavior as a nation. I am wondering what the dispassionate historian one hundred or two hundred years from now, when all the clouds of passion and conflict shall have passed—what the historian will be compelled to write concerning us. If some of the present tendencies continue, if no new moral power is aroused to resist the present pettiness and selfishness, the future historian will have to say some things like the following:

America prayed and fought that the governments of the world should become democracies

and assisted at the birth of a score of new democracies, and then turned her back upon them. She helped to bring them forth and then repudiated her own offspring. She saw those new-born peoples trying to learn their new art of how to govern themselves; saw them half-blinded and dazed by the new light of liberty; saw them famishing after four years of non-production; saw them in deadly peril of anarchy and internal forces of destruction; saw them battling for their very lives in a stormy sea of unrest and lawlessness; saw them doing all this when they had been bled white with four years of loss of blood, and while she looked on, she passed by on the other side, perpetuating the unrest, prolonging the great tragedy. Men say we fiddled while Rome burned. It is worse than that. We played tiddledewinks while the world burned.

NEED FOR AMERICA'S INFLUENCE

My third reason is that the present European situation seems hopeless without America's influence. We are familiar with the failure of the recent conferences at Genoa, at The Hague, and at London. . . . America's voice has the one needed influence.

Our chief asset is that our influence is based upon the conviction, in European minds, of our disinterestedness. I offer no solution of the European problem. Probably no American today knows what is the true solution. I am simply seeking to impress the duty of taking a hand and trying to find the solution.

My fourth reason is that the physical unity of the world creates a moral unity. There is no escape from this. A hundred years ago the world life was many organisms. Today it is one organism with one nervous system. Then the world was like a block of clay. You could strike and dent it. Today it is a block of marble. A slight blow vibrates to its utmost extremity.

Every international question today is at bottom a moral question because of world unity. The economic unity of the world involves the whole question of justice and fair play in world trade. The political life of the world is not a legal unity, but mutual obligations between nations make that life a moral unity. Even the physical health of the nations involves a deep moral unity and mutual responsibility. A religious devotee crosses Asia Minor on a pil-

grimage, drinks the poisoned waters of the sacred pool at Mecca, contracts Asiatic Cholera, and upon his return communicates the disease to others. And then the health organizations of all nations begin to function to prevent the spread of the disease.

THE PATH TO GREATNESS

My fifth reason is that in the world's life today enlightened altruism is the highest statesmanship and the best politics. A great many politicians would become great if they could have a moral vision and let the law of right dominate their course. They are constantly trying to do the expedient thing, or the shrewd thing, or the adroit and skillful thing in order to circumvent their foes, and they are constantly reaping what they sow. There is one path that leads to the heights of fame and glory for the political leader, and to the heights of progress for mankind, and that is the path of unselfishness and of right. Mankind never forgets the great men whose greatness took the form of service coupled with sacrifice and courage. America with her glorious history will never unfold her eagle wings and soar to the heights of her destiny until she rises to the demands of the great moral vision.

Finally, Europe presents the greatest civic and spiritual opportunity in human history. Our highest contribution is our ideals. Europe is hungry for new spiritual forces. She is weary of state churches, of autocratic states, of kaisers and autocrats. If, as Whitelaw Reid has said, the rise of the American nation is the greatest fact of modern times, then the failure of America to fulfill her destiny of service to mankind will be the greatest disaster of modern times. May God give us vision and faith and courage, for these and these alone can light the path which leads to God's great purpose for our nation.

"You can't send your missionaries around the world to tell of a World Saviour and a gospel of world responsibility while you send your political ambassadors to say that this nation has no responsibility except where its own interests are involved. We can't play the dual part of Christian philanthropy and political paganism in our relations with the rest of the world."—REV. M. ASHBY JONES, in address at Washington, October 18, 1922.

For a Spiritual Meaning of Armistice Day

WITH a view to turning attention away from the military phases of Armistice Day to the great ideals for which hosts of men laid down their lives in the World War, the Commission on International Justice and Goodwill issued the following:

"On the Sunday after Armistice Day, November 12, many churches will pay a tribute of gratitude and honor to those who laid down their lives in the World War. Their courage, their unselfishness, their spirit of sacrifice, are a heritage that time can never dim.

"How shall we honor them most? *By dedicating ourselves anew to the task of ending war.* These men whom we remember on Armistice Day did not glorify war. They loathed and hated it. Multitudes of them went forth to their death inspired by the hope that they were doing something to rid the world, once for all, of the horror of war. To such men

we bring a tribute of real praise only as 'we take increased devotion to that cause for which they gave the last full measure of devotion.'

"In every church on Armistice Sunday let us confess our sin in having been so long content with the method of competitive armament and fratricidal strife. From every pew on Armistice Sunday let our united prayers arise that war may really be banished from the earth. From every pulpit let the message be declared that a Christian method of settling all international disputes through the development of permanent international cooperation and the building up of international law and courts of justice, can and must be found.

"*'It must not be again'*—this is the mandate of the dead to the living. *'Make world peace permanent'*—this is the summons of Armistice Day. Most of all does it come to the Churches, whose Lord is the Prince of Peace."

United Appeal in Support of Prohibition

REGARDING the present moment as a critical one in sustaining the Prohibition Legislation, the Federal Council of the Churches, through its Commission on Temperance, issued an urgent message to the churches on October 23. The immediate occasion for the statement was the announcement at Washington by the organized forces which are fighting for the repeal of the Prohibition Legislation that they were seeking support for candidates who would vote to legalize the manufacture and sale of beer and wine. Not only this open attack upon prohibition, but also the more subtle efforts to prevent the enforcement of the existing legislation are pointed out, and the necessity of the churches now playing as vigorous a part in the maintenance of respect for law as they formerly played in securing the enactment of the Prohibition Legislation.

The full statement is as follows:

"The public announcement of the program of the forces opposed to prohibition is a direct challenge to the churches and the friends of orderly government. They demand the repeal of the national prohibition act and the restoration of the manufacture and sale of beer and wine, in the face of the fact that both are in-

toxicating and therefore cannot be legalized without first changing the Constitution. Furthermore, the sale of beer and wine would require some agency for distribution, and so would lead inevitably to the return of the outlawed saloon with all its attendant evils.

"Even more serious than the open campaign against prohibition are the sinister influences constantly at work to prevent the honest enforcement of the existing law. To disobey or disregard any law enacted by the properly accredited representatives of the people, is to aid the cause of anarchy and to undermine the foundation on which all democratic institutions rest. In the ringing words of President Harding: 'Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization.'

"The Federal Council of the Churches of Christ in America therefore appeals to all Christian people to exert every influence to secure the impartial enforcement of all laws. Since the foes of prohibition are now united to defeat the Constitution it is high time for the Christian forces of our country also to unite and to be as consistent at the ballot box in their support of the Constitution as its enemies are in attempting its nullification."

Ku Klux Klan Disowned by the Churches

THE mistaken impression that the Ku Klux Klan deserves, and is receiving, the support of the Protestant Churches has led the Federal Council of the Churches to make its position clear and unmistakable. A full statement was made by the Administrative Committees at its September meeting.

While not mentioning the Ku Klux Klan by name, the Council's action declares that any organization whose membership is secret, oath-bound, and disguised, and which tends to foster racial or class prejudice, has no real right to speak in the name of the Christian Church. This action by the Federal Council has been the subject of widespread notice in the press and many commendatory editorials.

The full statement is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oathbound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its profession of religion and Americanism.

"Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the State and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order.

"Any body of men unidentified and banded together to achieve in a partisan spirit the purposes of a sectional, political, racial or sectarian group is almost certain to fall into the very evils of mob rule against which the spirit of Christian democracy and Americanism makes vigorous and constant protest. Even if they resort to no unworthy deeds themselves, their practice of carrying on their plans in

disguise or under cover of darkness encourages others to do likewise, and so affords the opportunity for all manner of lawlessness to be carried on with immunity from arrest or punishment.

"However true it is that in some communities religious organizations seek a control over municipal administration which is undemocratic and highly undesirable, yet for another body of men, secret and oathbound, to undertake to get control is equally intolerable, even if they seek with all sincerity to wrest it from the control of other groups.

"The Administrative Committee of the Federal Council of the Churches is opposed to any movement which overrides the processes of law and order, and which tends to complicate and make more difficult the work of co-operation between the various political, racial and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism, and the churches are urged to exert every influence to check their spread."

"Alas! what damnable distrust there is in the world! And what colossal lying has penetrated Christendom, like a gangrene, about the moral defects of distant peoples! A Chinaman forsooth 'cannot see a Japanese without desiring to kill him.' 'Japanese bankers have Chinese tellers in their banks because they cannot trust one another!' What sheer lying it all is! That last story has been all over America, with headquarters on the Pacific Coast; yet it is a lie. 'The Japanese are imitative cheats: you cannot trust them further than your foot!' Again: what humbug it is. In Yokohama, I took luncheon at the Club with a group of hardheaded Scots. 'Ah weel,' said one Scot, 'I've been sixteen years in business here and no Jap has ever gone back on me, nor broken his contract, nor sold me less than a dollar's worth for a dollar.' The whole point of the story is that the speaker was a Scot: a member of that cautious and predatory race of whom 'the gloomy Dean' remarked that the true description of an optimist is that he is a man who would buy from a Jew and sell to a Scot and expect to make a profit. *Nevertheless when the Son of Man cometh, shall He find faith on the earth?*"—PROF. G. A. JOHNSTON ROSS.

Is America Doing Her Full Share?

By THOMAS W. LAMONT

(Part of an address delivered before the American Bankers' Association on October 3, 1922. It is so informing and bears so vitally on the moral aspects of our international relations that we print it for our readers.)

ASIDE from the economic phases of the question, there is another one for us to study, which has practicality in it and also some sentiment. It is based on the following fact, namely, that about one-half of the total indebtedness (of the Allied Governments to the United States) was contracted between April 4th, 1917, when Congress declared war against Germany, and the date a year later when the American army for the first time got its soldiers into the trenches in any considerable numbers. Can it not, with much reason, be argued that whereas during this period of one year, we were wholly unable to furnish soldiers to fight our battles for us, at least we were able to furnish arms and munitions? We did furnish these, but not as a free contribution to the war, for during that period the Allies were purchasing these commodities in America and were paying for them by contracting the debts just described. Ought, therefore, any part of this first half of the debt to be cancelled by the American tax payers? . . .

One thing is certain: if someone on April 4th, 1917, had been able to give us our choice as to whether we should rather give up freely and for all time five billion dollars in money or give up the lives of several hundred thousands of our sons, there would have been no hesitation as to our choice. Fate, however, was the one that determined that choice. It determined that Great Britain and France should give up the lives during that first year, and that we should furnish, not our blood but our money; taking, however, in place of it the promises-to-pay of our Allies. No other policy at the time could have been followed, I grant you, but now that the war is behind us and we can take a long look back, is it wise for us, is it just, is it generous to make some composition of this matter? What is your opinion?

In making up our minds as to the proper answer, let us recall a phrase that of late years has been much used here, and sometimes misused—"America First." What does America First mean? Does it mean that we shall strain

every nerve to make America first in wealth and prosperity? If so, we have already attained that ambition. Already we hold two-fifths the entire world's stock of gold. We produce 54% of its cotton; 45% of its grains; 60% of its copper; more than half of its iron and steel. Is there any field of material accomplishment that we are not pre-eminent in?

As to science, no ambition could be more exalted than to have America first in that field. And we may well be glad and proud that in so many lines of science, especially perhaps medicine and pathology, this country is in the van, its progress being manifestly due not only to the zeal and skill of our scientists, but also to the boundless generosity of those men who have used their wealth to relieve and to bless mankind.

In education, too, America is in the front rank, and even though in systems for training the minds of our young we may have much to learn, yet no one can deny that in our scheme of general, free schools for the youth of the land we probably surpass any other country in the world. Likewise, in our charity, America's record is a noble one. Who can forget the colossal sums for relief that our people freely gave, during the war and after? Mr. Herbert Hoover estimates these sums to have aggregated \$1,204,343,000 down to the summer of 1921. Of this amount approximately \$200,000,000 was sent abroad after the Armistice to feed the hungry and clothe the naked.

Yet with all this splendid record of liberality and accomplishment, I again put the question whether you and I and our fellow citizens generally are doing our full share to solve the weighty, the tragic questions that are weighing upon the world? Are we giving to the solution of those questions the best that is in us—our constant study and thought, the willingness to sacrifice? I make no appeal to you for the immediate material aid of the world that lies beyond the Atlantic and Pacific. I make appeal to you, and to myself, for something far more rare—for our assurance to them that we are with them in mind and in spirit in the

solution of their difficulties; that we are once again ready, as we were in the Great War and as our forefathers have been for 150 years, to suffer if need be, and to yield up something of ourselves in the general cause of world justice and peace.

THE SITUATION IN THE FAR EAST

Concretely, may I digress for a moment to mention two situations with which in the past two years I have become somewhat familiar? One of these is the Far East. The other is Mexico. Across the Pacific, Japan is our nearest neighbor. Do not gain the opinion that the Japanese people are a sharp, tricky nation, unfriendly to us and wanting to get the advantage of us. It is not so. The Japanese nation as a whole is exceedingly anxious for our goodwill and friendliness and will go far to gain and retain our cooperation. Nothing, I believe today, is, in their own opinion, quite so vital to them as an unbroken friendship with their neighbors of America. But it was upon the transcendent problem of China that I particularly wanted your thought. There is a great people—four hundred millions of them—a people high in the arts and in civilization three thousand years before Columbus came to America. But in these modern days their antiquated system of government has broken down. And trusting America, these great people of China—sober, peaceful, honest, industrious and intelligent—ardently desire the guidance of America. Any question affecting the peace and development of the whole Pacific basin must be of interest to us, and no task of greater magnitude and import waits upon us than to assist in the solution of China's difficulties. That is why I regard the Pacific Four-Power Treaty reached at Washington last winter as of such supreme importance to the Far East and as calling for the study and loyal support of every American citizen.

THE SITUATION AS TO MEXICO

The other concrete situation which I had in mind was nearer at hand; our next neighbor to the south. To Mexico, as to China and Japan, duties not of my own seeking called me not long ago, and much time has been spent in an endeavor to assist Mexico in what I believe to be a sincere attempt by her present Administration to work out the problem of her foreign indebtedness. Any such attempt, if carried out in good faith and effectiveness by the Mexican Government, must be bound to impress the

world. And what I ask of you now is to give some little thought to this near neighbor of ours. Do not accept the "hard-boiled" opinion of your neighbor that "Mexico is hopeless" or that "All the Mexican people care about is to fight revolutions." No such opinion is true. No such opinion shows any scrutiny of the facts. Study the situation for yourself and you will find this to be true: That during the administration of Porfirio Diaz, intelligent and high minded as he was in so many ways, millions of the Mexican people had almost no opportunity to improve their position either by acquiring education or becoming, even in part, owners of the land which they cultivated. So that the revolution which overthrew Diaz and the revolutionary movements that succeeded it—misdirected though some of them were—were, in general, efforts to relieve and uplift the great mass of Mexican people. Remember this and you cannot fail to have more sympathy.

AMERICA AT THE PARTING OF THE WAYS

Finally, do not forget that, as these nations of Europe face great dangers, America too is facing a crisis, though of a different order. We have gained great power. With the power goes weighty responsibility. Have we discharged it? For the period of the world war, my answer is yes, a thousandfold yes. For the period since the Armistice, can any one of us search his heart and answer, yes? We have, it is true, offered criticism to the nations of Europe. We have shouted advice across to them. But we have been timid and fearful of petty entanglement. Now we have, it would seem, come to the parting of the ways. Shall we meet the responsibility that has come with our power—or shall we fail? Shall you and I give our mind, our understanding and our sympathy to these problems or shall we stand aside and add to our national stock of gold? Shall we urge upon our National Government active cooperation in the counsels of the Mother Country and of the Old World? Or shall we keep silent?

Nineteen hundred years ago it was that St. Paul said: "For unto whomsoever much is given, of him shall much be required." And a little before there was One who said: "With what measure ye mete, it shall be measured to you again." What shall we measure for ourselves? Shall it not once more be the courage that is America's tradition? Shall it not be the generosity as well as the justice that, among all the nations of the earth, will in truth and in name make America First?

United Planning for Evangelism

A SEPTEMBER visitation of the Secretaries of Evangelism to assist pastors in setting up the fall and winter program of evangelism, was especially successful. The following men represented their different denominations for a part or the whole of the trip: Rev. H. F. Stilwell, Rev. A. B. Strickland, Dr. Stuhl, Baptist; Rev. R. C. Helfenstein, Rev. W. H. Denison, Christian; Rev. C. E. Schaeffer, Reformed Church in United States; Rev. James M. Blackwood, United Presbyterian; Rev. James E. Shannon, and Dr. Warner, United Brethren; Rev. J. S. Ladd Thomas and Rev. Guy H. Black, Methodist; Rev. J. Ross Stevenson, Presbyterian; Rev. J. M. Bader, Disciples; Rev. William L. Mudge, Secretary of the State Federation of Pennsylvania and Rev. B. F. Lamb, Secretary of the State Federation of Ohio.

The meetings opened at Philadelphia on September 25th with not far from 500 ministers from eastern Pennsylvania present during the day. To reach the central part of the state, meetings were held Tuesday at Altoona, in cooperation with Dr. Mudge, Secretary of the State Federation. Four meetings were held in Ohio cities which would reach the larger part of the State—Steubenville, Newark, Lima and Canton. This was the beginning of a movement initiated by the Ohio State Federation of Churches, to reach every county in the State during the next three months.

From Ohio the secretaries returned for a meeting in Pittsburgh, October 2nd. Dr. Zahniser, the Federation Secretary, says that a larger number of ministers were present than at any similar meeting in his experience—something over 500. The morning session was devoted largely to methods; in the afternoon addresses by the secretaries of the denominational commissions set forth the attitude of their churches and brought inspirational messages.

The New York City Federation met October 30th at the Marble Collegiate Church to consider the evangelistic program, and was addressed by Rev. H. F. Stilwell, Rev. F. L. Fagley, Rev. Finis S. Idleman, Dr. Robert E. Speer, Bishop Herbert Shipman (Episcopal), and Dr. Goodell.

A similar round of meetings will be held in

January, beginning at Brooklyn and centering largely in the Middle West, including probably Indianapolis, St. Louis, Kansas City, Lincoln, Wichita and other cities.

Dr. Goodell, the Secretary of the Commission on Evangelism, held meetings of special significance in Atlanta from October 8th to 22nd, addressing each day the men of the city and also speaking in one of the city churches. These addresses were sent by radio to the railroad shops and factories of the city. His Sunday night sermons were broadcasted by the Atlanta Journal and appreciative reports have been received from as widely separated centers as Kansas City and Washington, Milwaukee and St. Augustine, Cuba and Newfoundland.

The topics for the Week of Prayer (printed on another page) are ready for distribution among the churches. These have been printed in larger numbers than ever before to meet the increasing demand.

NOVEMBER 26: BIBLE SUNDAY

Once a year the churches are asked by the American Bible Society to set aside the last Sunday in November as "Bible Sunday." This is for the purpose of exalting the central place of the Bible in the life of the world and in the program of the church, and also in order that the church itself may be aroused to its responsibility of giving the Bible to the nations of the world. The designation of the day was officially approved by the Federal Council of the Churches at the September meeting of the Administrative Committee.

Complete material for the observance of the day has been prepared by the American Bible Society (Bible House, Astor Place, New York) and is now ready for distribution. This material will consist of three special pieces of literature, which will be sent free, upon request, to all pastors or Sunday-school superintendents: a special dramatic service, a small leaflet in colors for wide distribution, and a poster to be used on bulletin boards.

How Europe Appears to American Churchmen

THE friendly visitors to the churches of Europe, commissioned by the Federal Council of the Churches last summer, have joined in the following statement:

"First, it is clearly evident that the Protestant Church bodies and institutions of Continental Europe are showing courage, patience, fortitude, and faith in their effort to meet the prevailing distressing conditions economically, morally and spiritually.

"Second, they have not only these conditions to meet, but also the strongly aggressive attitude of religious autocracy supported in some cases by political influence.

"Third, they look to the Christian Churches of America, constituting the Federal Council, for moral sympathy and support, and for material help for their sadly depleted resources, with an eagerness which, while delicately and appropriately expressed, is frank and open, together with an evident sense of disappointment which is not expressed, but clearly felt.

Fourth, it needs only an ordinary contact with continental Europe to make clear the fact that her political problems are fundamentally economic, that the European nations can never meet the problems caused by the war, in which the United States was a participant, without the sympathetic counsel, advice, and economic help of the United States, arranged in mutual conference.

"Fifth, we believe that the delay of our nation in entering into this great need of the world is responsible, in some measure, for the deepening confusion of the present moment.

"Sixth, we believe that these nations will readily assent to any reasonable and just proposal from the United States, which has, even yet, though in danger of being lost by indecision, an opportunity for moral leadership such as no nation ever had before in history.

"Seventh, the peoples of Europe, for the most part, are contending heroically against their adverse conditions. Where this is not the case it is largely due to discouragement after eight years of accumulating disaster, and they could respond to the encouragement and stimulus which alone can come from America.

"On the whole, our visitations with our European brothers and sisters deepen our faith in humanity, and we recommend that the Federal Council, through its appropriate commissions,

do its utmost to develop in our people and in their political leaders, the sense of the moral responsibility which today, in the Providence of God, has fallen to us as a people."

Among the signatories of the statement are: Rev. Nehemiah Boynton, Pres. Henry Noble MacCracken, Pres. W. H. P. Faunce, Bishop John L. Nuelsen, Bishop W. B. Beauchamp, Bishop James Cannon, Jr., Fred B. Smith, C. V. Vickrey, Rev. S. Parkes Cadman, Rev. A. Z. Conrad, Rev. James H. Franklin, William S. Fuerst, Rev. Charles E. Jefferson, Rev. Frederick Lynch, Rev. John Sheridan Zelig, Rev. John A. Marquis, Rev. Charles E. Schaeffer, Dr. Ernest C. Richardson, Pres. Arthur C. McGiffert, Rev. L. W. McCreary, Rev. Peter Ainslie, Rev. Anson P. Atterbury, Rev. Sylvester W. Beach, Rev. Arthur J. Brown, Rev. B. F. Dickisson, Walter C. Gibbs, Rev. Roy B. Guild, Rev. Herbert Percy Hames, Rev. Hubert C. Herring, Ivan Lee Holt, Rev. Lynn H. Hough, Roy M. Houghton, Henry Goddard Leach, Rev. Charles S. Macfarland, Reginald L. McAll, Rev. William P. Merrill, George A. Plimpton, Rev. Karl K. Quimby, Prof. W. W. Rockwell, Bishop Samuel P. Spreng, Fennell P. Turner, Rev. Clarence A. Vincent, Rev. H. E. Woolever, Harriet S. L. Barnes, and Luther A. Rice.

CHRISTIAN CONVENTION IN QUADRENNIAL SESSION

At the quadrennial gathering of the American Christian Convention at Burlington, N. C., in October, one full evening session was given to the subject, "The Cooperative Movement," with addresses by Dr. Martyn Summerbell, one of the staunchest supporters of the Federal Council from the beginning, and Rev. S. M. Cavert, one of the General Secretaries of the Council. We hope that the good example set by the Christians in giving such full consideration to Christian cooperation and unity may be followed by other churches.

UNITED LUTHERAN CONVENTION

The United Lutheran Church met in biennial convention at Buffalo, N. Y., in October. The present consultative membership in the Federal Council of the Churches was approved and continued.

"Beneath the Crosses, Row on Row"

IN contrast with sporadic criticism of American cemeteries in France, the report of the members of a special commission of clergymen appointed by the Federal Council of Churches to visit the various burying places of American soldiers in France, expresses the warmest commendation of the work of those in charge. The Commission consists of Rev. Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York, Rev. Chauncey W. Goodrich, pastor of the American Church in Paris, and Dr. Charles S. Macfarland.

The report says in part:

"It is evident that the relatives and friends of our boys who fell in France are receiving courteous and painstaking attention and that they are provided with adequate facilities for visiting the graves of their loved ones. Those who are not privileged to do this may rest assured that the representatives of the United States Government are acting faithfully in their behalf in the care of the cemeteries. Indeed, the warm personal interest of the personnel in charge, both at the headquarters in Paris and at the cemeteries, was one of the chief matters noted by the commission.

"Of course, nothing uncompleted satisfies the eye or heart, and a cemetery in a stage of development is particularly grating and disappointing, and yet even in their unfinished state, they have a certain beauty—those long lines of wooden crosses with their names so suggestive of the diverse sources of our nation's strength.

"When we looked upon them we earnestly hoped that no more American parents will wish to bring home their dead. Why not allow the bodies of these boys to lie together in the soil they died to save? Having fought together, why should they not be together in the chambers of death, with the American flag upon a staff in the center of each cemetery, flying over their graves?

"On coming away we found ourselves thinking not only of the dead, but of the living. We were deeply impressed by the tenderness and devotion of the men who are in charge in these burial places.

"It is our hope that Congress will never cripple these men in their work by narrow considerations of economy, but will give them whatever they need to make these cemeteries what they ought to be, places of surpassing

loveliness, as beautiful to the eye as was the spirit of the dead in the hour of their supreme sacrifices to the soul, and as is the devotion of the men who far from home are endeavoring in the face of disheartening conditions to perform a sacred duty to the dust of our immortal dead.

"Let the churches especially remember in their thought and prayer the chaplains and their associates remaining in France, who are performing this sacred task. We are sure that they have the prayer and gratitude of the multitude of loved ones in whose behalf they render this beautiful service."



BELLEAU WOOD CEMETERY

Among the recommendations are:

"That chaplains be associated in the permanent care of the cemeteries, as representing both the churches and the nation.

"That the Federal Council arrange with its representatives in France to have Memorial Day services under the auspices of the Council, in behalf of the American churches and people, held in all of these cemeteries, or as many of them as possible.

"That this report be conveyed to the Chief of Chaplains with words of appreciation and congratulation and that it be conveyed to the General Committee on Army and Navy Chaplains and the similar Roman Catholic Committee, urging these bodies to impress upon the churches the duty and opportunity of supporting their chaplains and carefully guarding their interests."

What Happens in a Community When Churches Co-operate

“RESULTS” is the terse and significant title of a new pamphlet just issued by the Commission on Councils of Churches, summarizing what has been done in communities where the churches have effected organization for cooperative tasks. A single outstanding achievement in each of twenty-two cities is described. It can be had free upon request, 105 East 22nd Street, New York.

OPEN AIR EVANGELISM

The Detroit Council of Churches carried on an open air evangelistic campaign last summer. The city was divided into nine districts, with a strong committee for each district responsible for the meetings in its area, all following a general plan outlined by the Council. The Chicago Federation also gave special attention during the summer to open air preaching at the “Loop.”

NEW SECRETARIES

Rev. William Lambert Darby has begun his duties as executive head of the Washington, D. C., Federation of Churches. Rev. Joseph A. Stevenson, formerly pastor of the Presbyterian Church at Santa Ana, California, is now Secretary of the Church Federation at Los Angeles.

RELIGIOUS CENSUS BEGINS EVANGELISTIC EFFORT

The Cleveland Federated Churches have announced that their campaign of evangelism will begin with a house-to-house visitation of districts in October, to obtain names of the unchurched and un-Sunday schooled. Later—from January 1 to Easter Sunday, April 1—will come a period of intensive evangelism, “with every pastor preaching evangelistic sermons, and every church recruiting for Christian discipleship; with special meetings in individual churches continuing from one to four weeks; with instruction classes and personal workers’ classes under the direction of the pastors, and with large in-gatherings on Easter Sunday.”

COUNTY FEDERATIONS IN OHIO

At least twenty Ohio counties have organized county federations of churches, according to reports on file in the office of the Ohio Federation of Churches. In addition 42 others are on record as having voted to organize.

NEW YORK STATE COUNCIL

After eighteen months of preliminary work a New York State Council of Churches was decided upon by the representatives of eight denominations at Utica, September 21. The question now goes to all the State denominational bodies for their approval.

FOR BETTER CHURCH PUBLICITY

The Chicago Church Federation on October 31 held a Conference on Church Publicity which was well attended and is reported as being of great practical help. The value of cooperation in securing a hearing in the public press for Christianity and the Church is rapidly coming to be more fully recognized.

FINDING THE UNCHURCHED

Under the guidance of the New York City Federation of Churches a large number of churches are undertaking a house-to-house visitation of their neighborhoods with the purpose of discovering the unattached Protestants and bringing them into contact with some church. The method of reaching the large number of churchless people is for each church to undertake responsibility for a tract adjacent to the church and comprising an average of eight city blocks. In each Protestant home a cooperative visitation card is left. On one side are the names and locations of twenty churches in the district with the hours of their public services, on the other side is a cordial invitation to use the church and its minister. In this way at an expense to each church of what is necessary to visit the homes of 8,000 people, their invitation reaches over 100,000.

The visitors take the names of all Protestants in duplicate. One copy is kept in the church office and the other is sent to the New York Federation of Churches, which forwards

the names of those who express a preference for a particular church directly to that church. If no special church is designated but a denominational preference is indicated, those cards are sent to the nearest church of that denomination. All other unattached Protestants become the field of opportunity and responsibility of the church making the visitation and in whose "responsibility tract" they live.

Remarkable results have already been secured. The Broadway Tabernacle completed a visitation of twelve city blocks contiguous to the church and containing 10,250 people. Only one of their own families lives in that tract. They discovered 41 unattached Protestant families with whom they are now cultivating helpful relations. A large number of other Protestants have been referred to other churches of their preference near by.

The First Church of Christ (Disciples) last spring sent out 60 visitors who made over 15,000 calls and discovered 1,000 unattached people whom they considered their field of responsibility. They sent to the Federation office the cards of 429 families expressing a preference for other denominations. The Sunday School of the First Disciples Church was increased three-fold as a result.

The most striking success is that of the St. James' Methodist Episcopal Church. It was supposed to be in a Jewish and Catholic neighborhood without much opportunity and gradually being crowded out. In the neighborhood visitation, made within four blocks of the church, 832 Protestant families were discovered. These families were cultivated and at the end of the year over 245 had been received into church membership. The average additions for four years previous had been 42.

DR. SPEER ADDRESSES CHICAGO LEADERS

On Thursday, October 19th, Dr. Robert E. Speer, president of the Federal Council, visited Chicago under the combined auspices of the Western Committee of the Federal Council and the Chicago Church Federation.

A luncheon conference was held in the Hotel Sherman, at which nearly five hundred persons were present at the tables. Dean Shailer Mathews of the University of Chicago, chairman of the Western Committee, presided.

Dr. Willett spoke briefly of the work of the Federal Council.

Dr. Speer's address dealt with his recent journey in the Orient and the problems now confronting the churches, both in America and in the farther lands, as the result of the war and more recent disasters. It was a strong plea for such cooperation among Christian people as can be realized only through organizations like the Federal Council of the Churches and the local Church Federation.

MEETING OF CONSULTATIVE COMMITTEE

A meeting of the Consultative Committee of Interdenominational Agencies, including the Federal Council and the official inter-board organizations, held on October 13, gave special attention to their common interest in recruiting for Christian life service and provided for a committee to make a study of the present situation. Consideration was also given to the question of some united provision for publicity for the cooperative movement as a whole. The steps taken by the Home Missions Council in outlining a form of the so called "Community Trust" which will not discriminate against national missionary and benevolent causes were reviewed. A copy of this plan can be had, upon request, from the Home Missions Council, 156 Fifth Avenue, New York.

A CHRISTIAN APPROACH TO INDUSTRIAL PROBLEMS

A remarkable illustration of the growing influence of the Church in industrial relations is found in the September issue of the "Annals of the American Academy of Political and Social Science." The whole issue, at the special invitation of the Editor, was edited by Rev. F. Ernest Johnson, Research Secretary of the Federal Council's Commission on the Church and Social Service, and Rev. John A. Ryan, Director of the Department of Social Action of the National Catholic Welfare Council.

The issue is devoted to the topic "Industrial Relations and the Churches."

Prominent Catholic, Jewish and Protestant clergy and laymen have contributed viewpoint and facts under the headings: The Problem of Industrial Conflict, The Social Function of Industry, The Church's Duty in Relation to Industry, and Industrial Programs of the Churches and Christian Organizations. Especially striking are some of the articles by employers.

Meeting the Spiritual Needs of Men in Army and Navy

NO meeting of the General Committee on Army and Navy Chaplains since the Armistice has been marked by greater interest and more constructive actions looking to the spiritual welfare of the men of the Army and Navy, than that held on November 2 at the Cosmos Club in Washington.

THE NAVY

Captain Evan W. Scott, Chief Chaplain of the Navy, discussed the needs of the Navy. There are now 23 ships and naval stations without Chaplains; the 87 Chaplains now in the service are altogether inadequate to the needs. The quota of Chaplains allowed by law for the Navy is 150 but the appropriation made is such that not more than 87 men can be commissioned. The Committee took definite action recommending that there be pressed upon those in charge of budgets and appropriations for the Navy the imperative need of such appropriations as will make it possible to increase the number of chaplains.

THE ARMY

Colonel John T. Axton, Chief Chaplain of the Army, presented the needs of the Chaplains of the Army. In the present organization of the Army there are many posts and stations for which no Chaplain is available. Action was taken looking to the presentation of the need for such increase in the number of Chaplains as will be necessary adequately to meet the spiritual needs of the men in the Army. Great gains have been made during the past years, largely through the activities of the General Committee on Army and Navy Chaplains, in the efficiency of the Chaplains service and in the status of Chaplains in the Army. There remain, however, unjust discriminations in the matter of years of service to reach certain grades and the rank to which Chaplains are eligible. A Committee was appointed consisting of Bishop William F. McDowell, Rt. Rev. Charles H. Brent, Rev. Wallace Radcliffe, Rev. George A. Miller and Rev. E. O. Watson to take up these questions.

A special Committee consisting of Rt. Rev. Alfred Harding, Rev. H. H. Ranck, Rev. John R. Edwards, Colonel John T. Axton, and Cap-

tain Evan W. Scott was appointed to consider the practicability of providing circulating libraries for the use of the Chaplains both of the Army and of the Navy.

THE RESERVE CHAPLAINS

Some 700 Chaplains have been commissioned in the Officers' Reserve Corps of the United States Army. These men are vital links between the Churches and the Army. Under regulations they cannot be required to render more than 15 days' service during any given year in time of peace, but the Committee took action urging that the Reserve Chaplains be used as much as possible in service for small units where no regular Chaplains are available, and that they make tender of their services without pay as generally as possible.

The Committee carefully inquired into the possible coordination and standardization of requirements for Chaplains in the United States Veterans' Hospitals, National and State Prisons, and other Institutions requiring Chaplains. There should, they believe, be a definitely organized corps of selected men from which Chaplains could be chosen, and some organization be provided bringing all chaplains into close contact.

NATIONAL MEMORIAL TO CHAPLAINS

No item of business transacted by the Committee will make a stronger appeal to the heart of the people than the decision reached that a National Memorial for Chaplains who gave their lives in the service be established in the National Capital. A special committee was appointed to draw up and present plans at the earliest possible date; it consists of Bishop William F. McDowell, Rev. E. O. Watson, Rev. Wallace Radcliffe, Rev. W. Stuart Cramer, Rev. Lauritz Larsen, Dean G. C. F. Bratenahl, Rev. B. D. Gray, Rev. S. Z. Batten, Colonel John T. Axton and Captain Evan W. Scott.

NEW MEMBERS

Dr. John R. Mott, Mr. J. S. Tichenor and Mr. F. A. McCarl were invited to membership on the Committee as representing the Young Men's Christian Association.

In Honor of French Protestant

THE recent dedication by M. Poincaré, the French premier, of the monument at Joncherey, in memory of the first victim of the World War, has brought to light the fact that it was a French Protestant whose memory has thus been perpetuated.

This victim of the war, who was killed on August 2, 1914, at 10:00 A. M., thirty hours before the declaration of war by Germany, was Corporal Peugeot, a Protestant school teacher, a member of a well-known Protestant family in France.

The contribution of French Protestantism to the moral and spiritual life of France has been far beyond its numerical strength. The "Friendly Visitors," commissioned by the Federal Council of the Churches this summer, have commented especially upon the vitality and power of the French Protestant Churches and have urged the Council to continue its efforts



CORPORAL PEUGEOT—FIRST WAR VICTIM

to secure funds for assisting these churches which have suffered so heavily from the ravages of war.

Planning for Huguenot-Walloon Tercentenary

THE project of the Huguenot-Walloon Tercentenary has already received a considerable amount of "free publicity" in the controversy which has been carried on in newspapers and periodicals, concerning the correct date of the coming of the first Huguenots. The Commission has already felt the good effect in thus having public interest and sentiment aroused even before the organization, as such, is fairly launched. A number of historical organizations have pledged their cordial support of the Tercentenary, and in the documents which will be published in connection with the celebration the general public will undoubtedly be treated to a number of surprises concerning the past history of the city and state of New York.

Nor is the interest confined to this side of

the water. Dr. Macfarland reports that the idea is enthusiastically welcomed in Holland, Belgium and France, and that the celebration would bring here some distinguished foreign guests as participants in the various functions.

In view of this widespread interest abroad, and to give American Protestants an opportunity to visit places outstanding in Protestant history, a "Huguenot Pilgrimage" is contemplated for the summer of 1923. It is expected to embrace not only Holland, Belgium and France, but the Rhine country, Switzerland, and the Waldensian Valleys in the north of Italy as well. Another feature of the celebration will be "Tercentenary Sunday," in which it is hoped all the denominations will join to make the event a noteworthy one in Protestant Church history in the United States.

Week of Prayer for the Churches

SUNDAY, JANUARY 7TH, TO SATURDAY, JANUARY 13TH, 1923

THE Federal Council's Commission on Evangelism, cooperating with the British Section of the World's Evangelical Alliance, has issued the following call for the annual week of prayer.

"It is again the privilege of the Federal Council of the Churches of Christ in America to issue this call to all Christians to begin the new year with a week of thanksgiving and prayer.

"There are many things for which the Church may be grateful as we cross the threshold of another year. Last year witnessed the largest numerical ingathering of the Church in this country. Religious education is receiving increased attention, and in spite of financial burdens, the churches are raising great sums of money for missionary and philanthropic work. In spite of social and political anxieties, a Christian mind cannot fail to notice signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of our Lord.

"Combined with this there is a wistful longing for a recovery of personal religion. Both in the Church and in the world there is significant evidence of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

"The opportunity of the Church in face of these things has never been greater than it is today. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a Divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord.

Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realize our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences, and for a loyalty devoted enough to mirror the glory of the Lord.

"How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in prayer, both as a means of personal union with God and as a task for the Kingdom. For true prayer is both a means of grace and a task of service, and one depends on the other. Only as we go out with Christ, taking on us with Him the burden of a world, marred through sin, can we find Him for our own personal fellowship. Only as we revive our allegiance to Him can we become His helpers to bring in His Kingdom through the mighty ministry of intercession.

"Yours in Christian fellowship,

"THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA."

A NEW EARTH

God grant us wisdom in these coming days,

And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past
But, with His help who did the first earth build,
With hearts courageous we may fairer build this
last.

—JOHN OXENHAM.

Topics for Universal and United Prayer

SUNDAY, JANUARY 7TH, 1923

TEXTS SUGGESTED FOR SERMONS

"If thy presence go not with us, carry us not up hence." Ex. xxxiii. 15.

"Arise, shine, for thy light is come." Isaiah lx. 1.

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, He may give it you." John xv. 16.

"Behold I make all things new." Rev. xxi. 5.

MONDAY, JANUARY 8TH, 1923

THANKSGIVING AND CONFESSION

SCRIPTURE READINGS—Psalm xl.; Matt. xvii. 1-21; II Cor. iv.

LET US GIVE THANKS—For another year of the infinite patience and mercy of God.

For every victory in our individual and national life of the Spirit of Christ.

For the sense of failure revealing the greatness of our task; for the breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.

For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

LET US CONFESS—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom on earth; the closed mind and the hard heart and the censorious temper.

AND LET US PRAY—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to learn from those to whom by temperament or conviction we are opposed.

That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

TUESDAY, JANUARY 9TH, 1923

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

SCRIPTURE READINGS—Isaiah xlii. 1-12; Luke xxii. 17-30; I Cor. xiii.; Eph. iv. 1-16.

LET US GIVE THANKS—For all increase in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all criticism through which we have come to see and confess our failure.

LET US CONFESS—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

AND LET US PRAY—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements toward fuller unity may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

WEDNESDAY, JANUARY 10TH, 1923

NATIONS AND THEIR RULERS

SCRIPTURE READINGS—Psalm xxxiii.; Psalm lxxii.; Zech. ii. 1-5; Eph. ii. 13-22.

LET US THANK GOD—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts toward the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

LET US CONFESS—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness; our failure to abolish war.

AND LET US PRAY—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness, and a vision of God as love to deliver from disdain or strife that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

THURSDAY, JANUARY 11TH, 1923

FOREIGN MISSIONS

SCRIPTURE READINGS—Isaiah xxxv.; Acts iv. 5-12; Rom. x. 11-21.

LET US GIVE THANKS—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless hearts that had not known Jesus Christ.

LET US PRAY—For true conceptions of the Kingdom of Christ, and for His reign in the whole world.

For unity on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the sway of Islam may be broken; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

FRIDAY, JANUARY 12TH, 1923

FAMILIES, SCHOOLS, AND COLLEGES

SCRIPTURE READINGS—Matt. xix. 13-22; Prov. iii. 1-17; Psalm cxix. 9-16; 33-40.

LET US THANK GOD—For the increasing demand for Christian education.

For the fresh interest awakening in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

LET US PRAY—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into a spirit of service.

For increased efficiency in Sunday Schools; that the Church may lay the burden of the young upon her heart to bring them to God.

SATURDAY, JANUARY 13TH, 1923

HOME MISSIONS

SCRIPTURE READINGS—Isaiah lx. 1-5, 18-22; John xv. 1-17; Ephes. iii. 14-21; I Cor. i. 18-31.

LET US PRAY—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men may witness for Christ in business and industrial life.

That Christ may become real to His Church as in the early days and find the same response of utter surrender.

That work among those of other races may not be hindered by past prejudices; that the spirit of Christ's sympathy and yearning love may replace ancient hostilities.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

WHAT A GREAT SOLDIER THINKS
OF WAR

One of the most striking utterances of recent months is a letter of Major General John F. O'Ryan, Commander of the Twenty-Seventh Division in France, to the Women's Peace Society. We reprint it with special satisfaction because it expresses so lucidly and forcefully the point of view of the Federal Council's Commission on International Justice and Goodwill.

"I feel sure that every American soldier who has participated in battle has been indelibly impressed by the insanity of war—by that I mean its cruelties, its wastefulness, its wanton flouting of everything we are taught to regard as sacred. Every people justified participation in war by visiting upon the enemy the responsibility for the aggression, and by the necessity for defense against the aggressor. Heretofore the relations among nations have been so lacking in organization that frequently honest differences of opinion concerning matters believed to be vital have resulted in war, that in the absence of world organization seem to have been unavoidable. What is needed in the world, especially at this time when the horrors of the recent war are still fresh in our minds, is progress in development of adequate world organization for the maintenance of peace. In all probability, this development will not occur if the problem is left solely in the hands of the diplomats. There must be behind their efforts the aroused sentiments and determination of the people who will have to bear the burdens of war."

Appeal for Action on Near East Question

(The following letter was sent under date of October 18 to nearly 100,000 Protestant pastors)

THIS appeal to the Christian people of our land is sent because of the deep and wide-spread conviction that the crisis in the Near East calls for immediate concerted action by those who belong to the 100,000 churches of the United States, both for the provision of relief and also for the exercise of the full moral influence of our nation in behalf of a righteous and permanent peace in the Near East.

What does this concerted action mean?

First—There is something for every Church to say.

From every Church in the land let the earnest declaration be sent out that America has a responsibility in the present critical situation in the Near East. The Secretary of State has said that we are deeply concerned about the protection of racial and religious minorities and the great interests of humanity which are at stake. While it may not be the business of the Church to urge special forms of political action or influence to be used by our Government, it is the Church's business to give expression to its conviction that our Government will have the complete support of the people of this land in using its full moral influence to secure the protection of the oppressed peoples of the Near East and the establishment of peace and justice. Without the positive exercise of this influence the Christian conscience of America cannot be at rest.

Can you not organize a public meeting in your community to express your sympathy with the people of the Near East and to assure the Government of the support of the nation in the fulfillment of our urgent responsibilities toward humanity?

Second—There is something for the members of every Church to do.

They can immediately proceed to show their representatives at Washington that the people of America do not desire their nation to pursue a policy of inaction toward the Near East. They can declare their belief that the great humane and righteous ends which they seek can be secured by the fearless and adequate use of our moral influence, and they can at once convince the Government in Washington that they want that influence exerted to the uttermost in every just and wise way.

Will you not write this very week and get many others to write to the President, your two Senators, your Representative, the Chairman of the Senate Committee on Foreign

Relations, and the Chairman of the House Committee on Foreign Affairs, urging that the Government—

(a) Use its good offices to secure permanent protection and religious liberty for the minorities of the Near East, and a national home for the Armenian people.

(b) Join in conference with other nations on the great moral issues at stake in the Near East toward which the Christian people of America can not and will not avoid their responsibility. Within such limits as may need to govern America's participation two definite purposes are clear: (1) to preserve the suffering peoples of the Near East, for whose succor our nation has given without stint of its wealth; (2) to represent the just interests of America in the Near East and our unselfish desire for a righteous and peaceful settlement.

Will you not do these things without delay?

By such concerted action from Christian people all over the land we may help the Government to discern and to fulfill our country's duty in behalf of the afflicted people who look to us for present relief and for some hope and security for the future.

Third—There is something for every Church to give.

The incredible disaster at Smyrna has left hundreds of thousands destitute. Immediately following the disaster, Near East Relief emptied its orphanage relief warehouses in Constantinople of all reserve supplies and rushed them to Smyrna. Thousands of lives were thus saved. But these orphanage supplies must be replaced and large quantities of additional provisions sent to care for the homeless, shelterless, foodless refugees. A joint conference representing the Y. M. C. A., the Y. W. C. A., the Near East Colleges, the Mission Boards, and the Federal Council of Churches at once asked the Near East Relief to serve as a central agency for receiving and administering relief funds. The American Red Cross is re-

(Continued on following page)

New Plans for Inter-racial Goodwill

TWO important plans were adopted by the Executive Committee of the Commission on the Church and Race Relations at Atlanta, Ga., September 30: First, to undertake a nation-wide campaign to marshal the churches against the lynching evil; second, to suggest to the churches that on Sunday, February 11, special attention be given to the question of Christian race relations, as a means of bringing more closely to the attention of the churches their responsibility and opportunity for promoting goodwill and cooperation between the races. The Sunday preceding Lincoln's birthday several of the Home Mission Boards have heretofore utilized for special attention to their work for Negroes. The plan of enlarging the meaning of the day so as to make it a Race Relations Sunday has met with general approval. This is an appropriate time for white churches to invite representative delegations from Negro churches, and Negro churches to invite representative delegations from white churches to visit their services, and for ministers to preach appropriate sermons. By such exchange of visitors and other contacts of the churches the appreciation and understanding of the one race for the other will find new wings of expression.

The first week of October the Federated Churches of Cleveland conducted a week of training for the missionary work of the Cleveland churches. One of the main topics of the program was the question of the relation of the churches to the problems of race relations. Dr. Haynes was on the program of the Conference for two days when he discussed several phases

of the question of race relations, and his book, "The Trend of the Races," was one of the texts.

Substantial cooperation was given by Dr. George E. Haynes, one of the Secretaries of the Commission, to the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church in its carrying through a successful National Law-Enforcement Conference of Negro Leaders at Nashville, October 3-6. Dr. W. W. Alexander, the other Secretary of the Commission, addressed the conference. His outline of the plans and results of the efforts of the Interracial Commission was enthusiastically received. Dr. J. N. C. Coggin, Director of the Conference, has written in special appreciation of Dr. Haynes' help.

PROGRAM OF THE COMMISSION

The following lines of work have been begun:

1. Local conferences of white and Negro leaders.
2. Assistance in studies of Negro life and race relations in local communities.
3. Making of programs of work to improve local conditions.
4. Promotion of exchange of white and Negro speakers in church and other meetings.
5. Furnishing reliable facts to inquirers and articles and magazines on race relations.

The Commission now plans:

1. To expand the service of giving information on racial questions.
2. To interest white and Negro churches in cooperating to secure better provision for neglected and dependent Negro children.
3. A campaign to marshal the churches against the lynching evil.

(Continued from preceding page)

sponding also to the emergency and the Red Cross and the Near East Relief are co-operating under a clear mutual understanding. President Harding has endorsed the appeal and appointed a special committee to cooperate with the two agencies in raising the necessary funds.

The Churches, as always, must and will lead in this work of Christlike benevolence. Checks should be made payable to Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York, marked "Near East Emergency Relief," and should not be allowed to interfere with other

offerings required both now and later in the year, and already determined upon by many denominations, for the support of the 100,000 or more orphans for whom Near East Relief is caring regularly in Palestine, Syria, Constantinople, Trans-Caucasia, and elsewhere in the Near East.

Will you not give and speak and act at once?

ROBERT E. SPEER

President of the Federal Council of the Churches of Christ in America

JOHN H. FINLEY

Chairman of the Commission on International Justice and Goodwill

United Study of Promotional Work

“THEY were considering the financial programs of the churches, but the one outstanding impression was the spiritual solidarity of the group.” Thus an observer characterized the conference on “Better Methods of Promotional Work,” held at Columbus, Ohio, November 1 and 2, under the auspices of the Federal Council of the Churches and attended by delegated representatives of the promotional agencies of seventeen denominations.

“The great missionary objectives for which each denomination was seeking its money,” the observer explained, “were so fully one, and the problems of the several organizations so identical, that there was a new experience of unity in a common task.”

This keynote of the inseparability of the financial program from the spiritual motive was sounded in the opening address by Dr. Robert E. Speer, the President of the Federal Council, on “The Purpose and Scope of a Denomination’s Promotional Program.” “The forward movements or promotional organizations,” he said, “must unite, not separate, the financial and the spiritual ideals. Financial support for the church is not simply a business proposition to be handled mechanically through schemes of budgets and apportionments; if it is to be permanently sustained at a high level, it has to rest back on a deep spiritual foundation. We must be on our guard constantly to see that the right motives are appealed to. To appeal for support for the church on the ground that religion helps business, or for missions on the ground that trade and security follow the work of the missionary, is to undermine the real power of the Christian religion.”

“The churches are not undertaking these ‘forward movements,’” declared Pres. J. H. Apple, “in order that they may raise great sums of money; they are raising great sums in order that there may be a forward movement.”

“The heart of the church is sound to an appeal to meet a real need when once it is clearly seen,” was the testimony of Bishop Thomas Nicholson, of the Methodist Episcopal Church, Chairman of the conference. “As an evidence of this, the Methodist Episcopal Church has raised during the two months ending October 31, \$2,000,000 in new money to take the ‘sag’ out of the Centenary receipts.”

The conference was devoted to an interchange of experience as to methods and plans used by the various promotional organizations. The fundamental importance of training in stewardship and methods for doing it in Sun-

day Schools, study classes, young people’s societies and other organizations, was discussed by Rev. David McConaughy, of the New Era Movement of the Presbyterian Church in the U. S. A.; Rev. J. H. White, of the New World Movement of the United Presbyterian Church; Rev. Harry S. Myers, of the Baptist Board of Promotion; Rev. W. E. Lampe, of the Reformed Church in the United States; and Rev. G. D. Batdorf, of the United Brethren. Special attention centered around better methods of educational publicity. Rev. Bert Wilson, of the United Christian Missionary Society, urged the preparation of literature less in quantity but better in quality. The value of charts and graphs and of the stereopticon was described by Rev. James G. Bailey, of the Presbyterian New Era Movement, and Rev. Ralph E. Diffendorfer, of the Methodist Episcopal Committee on Conservation and Advance, both of whom emphasized the strength of the appeal to the eye. Developing better contacts with the press, both in news service and in advertising was urged by Herbert H. Smith, of the Presbyterian Department of Publicity.

The practical questions of budgeting, every-member canvass and accounting were considered in detail; Rev. R. J. Wade, secretary of the Council of Boards of Benevolence of the Methodist Episcopal Church, discussed the advantages of the cooperative budget, including all the boards, missionary, educational and benevolent, as over against the old system under which each of a dozen separate boards made its own independent appeal to the local church. Better methods in the every-member canvass in the local church were discussed by Rev. M. E. Melvin, of the Progressive Campaign of the Presbyterian Church in the U. S. (South), who urged the need for some plan for training the canvassers for a more effective carrying out of their task. The importance of better systems of accounting was presented by Rev. J. W. Kilbon, treasurer of the Congregational Commission on Missions.

(Continued on following page)

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published bi-monthly at NEW YORK, N. Y., for October 1, 1922. In the State of New York and County of New York.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, none.
Managing Editor, Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Business Manager, Charles S. Macfarland, 105 East 22nd Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)

The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 19,504,000.) Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.; Dr. Robert E. Speer, President, 156 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Managing Editor.

(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 28th day of September, 1922.

(Seal)

W. J. STEWART,

Notary Public No. 427.

N. Y. Register's No. 3033.

New York County, N. Y.

(My commission expires March 30, 1923.)

(Continued from preceding page)

The fact that most of the forward movements are nearing the end of their allotted span caused interest in the relation of the promotional organization to the administrative boards of the denomination. The development of central promotional agencies, functioning for all the boards, was noted in most of the denominations, in some cases, like the Methodist and the Baptist, entirely supplanting all separate promotional work by the individual boards. The advisability of unified administration among the boards, as well as unified promotion, was discussed by Rev. F. W. Burnham, President of the United Christian Missionary Society.



ON CHRISTIANITY AND THE CHURCH

Daily Devotions, an Aid to Private and Family Worship. Edited and compiled by Rufus W. Miller. Heidelberg Press, Philadelphia.

The development of religious life in the home, the pivotal point in the whole program of Christian education, finds an indispensable aid in this manual of devotions. To make comparisons among such rich treasures of uplifting prayers for the family altar, for special occasions, for the days of the Christian year, and for many other uses is gratuitous, but we would give especial attention to the "prayers to be used by parents" and "children's prayers." The whole volume should help greatly in the cultivation of the life of prayer.

The Preacher and the People. By Francis J. McConnell. Abingdon Press, New York.

These lectures, delivered at De Pauw University, place the church still further in deep debt to Bishop McConnell. Fresh and original in quality, like everything that comes from Bishop McConnell's pen, the book is full of practical help to the man who stands in the pulpit. Most valuable of all is the section that deals with the relation of the Church and the preacher to the formation of Christian public opinion and the development of social imagination. No one could read this volume and still talk glibly about the "futility of preaching."

Facing the Crisis. By Sherwood Eddy. George H. Doran Co.

These Fordren Lectures on Christian Missions, at the Southern Methodist University, represent the reflections of Dr. Eddy during recent years. We commend them heartily. Part I, "Religious and Philosophical," deals with problems of personal religion, in which the author has long been of outstanding help to college men. Part II, "Social and Industrial," reflect his more recent discovery of the social meaning of the Gospel. Together they present an admirable interpretation of Christianity, popular in the best sense.

Religion as Experience. By John W. Buckham. Abingdon Press, New York.

The emphasis of our day on religion not as an intellectual system, or as morals, or as sentiment, but as experience, finds one of its clearest exponents in this volume. Christian mysticism here seems as vital and real as in the lives of the saints. Professor Buckham makes us see clearly that in our thought of God "it is the experience and not the (logical) proof that is primary and basal and that without the experience the proof would be of little avail."

India on the March. By Alden H. Clark. Missionary Education Movement.

Brisk and interesting in style, in content convincing and inspiring, this volume for young people is another example of the splendid type of mission study literature being prepared by the Missionary Education Movement.

Religious Thought in the Greater American Poets. By Elmer James Bailey. Pilgrim Press, Boston, 1922. \$1.50.

This analysis of American poetry from the standpoint of its religious values should be suggestive to Christian preachers and open up fruitful insights. It is especially helpful in its consideration of immortality. If, however, the interest in Christianity had centered less around the theological ideas and more about the Christian spirit and the Christian way of life, it would have been a more valuable book.

NEW BOOKS ON CHRISTIAN LIFE SERVICE

Principles of Christian Service. By H. F. Cope. Judson Press, Philadelphia.

Breadth of view and a far-reaching conception of the meaning of "Christian service" characterizes this little volume, a text book for use in training Sunday School Teachers.

Christian Work as a Vocation; Modern Christian Callings. Macmillan Co., New York, 1922.

The first two volumes in the "Christian Service Series," edited by Professor E. H. Sneath, of Yale. The first presents the ministry (by Prof. H. H. Tweedy), Missionary service (by Harlan P. Beach), and Y. M. C. A. work (by J. J. McKim), all recognized leaders in their fields. The second discusses Biblical Teaching in School and College (by Irving Wood), Executives for Christian Enterprises (by Dwight H. Day), Opportunities for Social Work (by William B. Bailey).

Builders of the Kingdom. By Howard M. Le Sourd. Methodist Book Concern.

A study of opportunities for life investment, useful as a study course with young people. Especially to be noted is its presentation of Christian service in other professions than those commonly regarded as "religious."

ON INTERNATIONAL QUESTIONS

Introduction to World Politics. By Herbert Adams Gibbons. Century Co.

We have never before seen within such brief compass so illuminating an account of the development of the forces that make "world politics." In 500 pages, the whole story of the rise of world powers, and the results, are sketched. Special attention is given to the underlying economic causes that have led to expansion of colonial empires and to world wars. We are especially grateful to the author for exploding the myth of Germany as exclusively guilty and devilish. He makes it too clear to be doubted that "Real politik" and "Welt politik" are not peculiarly German but human, and that after Germany has been eliminated as a world power, the same problems are with us still.

The Wreck of Europe. By Francesco Nitti. Bobbs Merrill.

The former prime minister of Italy is always frank, often severely critical of French diplomacy, of President Wilson, of the treaties, warmly commendatory of the course of the United States. It contains newly revealed secret documents. The book is interesting and informing but not clearly constructive or conclusive, being evidently written with considerable personal feeling. It is a plea for a new deal, based on President Wilson's fourteen points.

The New German Constitution. By René Brunet. Alfred A. Knopf, New York.

A fair-minded interpretation of the new Germany by a French lawyer.

King's Complete History of the World War. The History Associates, Springfield, Mass.

A popular commentary, including Europe's Bolshevik problem and the Turkish question. Uncritical but interesting.

ON SOCIAL QUESTIONS

American Citizens and their Government. By Kenneth Colegrove, Abingdon Press.

An excellent volume for popular use. Useful for supplementing public school studies, and for older readers as well.

Unwritten History. By Levi J. Coppin. A. M. E. Book Concern, Philadelphia. \$2.00.

Autobiography of a Negro, born of free parents, in the slave territory of Maryland. A graphic picture of the inside life of Negroes in a small town and farming community during the last fifteen years of the slave regime, with an illuminating account of the transition of the past fifty years during which he has been a teacher, pastor and Bishop.

Negro Folk Rhymes, Wise and Otherwise, With a Study. By Thomas W. Talley. Macmillan Company, New York. \$2.50.

Real folk rhymes, gathered and reduced to writing with as little editorial alteration as possible by a painstaking collector. These rhymes contain expressions of the great pathos of Negro suffering, the turn of humor in the good-natured drollery and sparkling nonsense, and here and there the penetrating vision of love and wisdom.

Boy Scouts of Special Service. By Charles H. Lerrigo. Little Brown and Co.

Informing for boys, interesting, though occasionally far-fetched.

Boy Scouts at Crater Lake. By Walter P. Eaton; **The Young Wireless Operator.** By Lewis E. Theiss; **Camp-Fire Yarns.** By Frank H. Chely. W. A. Wilde Co.

Good Sunday School Library books, when mixed in with others of a more inspiring and informing type.

Skyline Camps. By Walter P. Eaton. W. A. Wilde Co.

An unusually informing book for boys.

Manual of Athletic Requirements, U. S. Naval Institute.

A valuable handbook for scout leaders and others charged with the physical development of boys.

The Americanization of Edward Bok, An Autobiography. New York. Scribner's. 1921.

Inimitably told, with frank simplicity. A good book for a present to Sunday School boys, not simply as an incentive to individual emulation, but as a record of some important modern events.

Opiate Addiction: Its Handling and Treatment. By E. H. Williams. New York, 1922, Macmillan Co.

A distinguished physician and medical teacher discusses in a thoroughgoing fashion the nature of opiate addiction and its treatment.

Democratic Industry. By Joseph Husselsin, S.J. New York, P. J. Kenedy & Sons, 1920.

An historical treatise of the development in industry, especially in its relation to the church. Special emphasis is laid on the guild system of the Middle Ages and the necessity for a more democratic organization of industry today is strongly urged.

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Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

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